Solomon's Temple SPIRITUALIZ'D,

Rebekah OR Johnson

Gospel-Light

Fetcht out of

The Temple at *Jerusalem*,

To let Us

More easily into the Glory

OF

New-Testament-Truths.

By JOHN BUNYAN.

Ezek. xliii. 10.

Thou Son of Man, shew the House to the House of Israel, ——shew them the Form of the House, and the Fashion thereof, and the Goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Ordinances thereof, and all the Forms thereof, and all the Laws thereof.

Licensed and Entered according to Order.

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TO THE

Christian Reader.

Courteous Christian Reader,

I Have, as thou by this Little Book may'st see, adventured at this time, to do my endeavour to shew thee something of the Gospel-Glory of *Solomon's Temple*. That is, of what it with its Utensils was a Type of; and, as such, how instructing it was to our Fathers, and also is to us their Children. The which, that I might do the more distinctly, I have handled *Particulars* one by one, to the number of Threescore and ten; namely, all that of them I could call to mind,

mind, because, as I believe, there was not one of them but had its signification, and so something profitable for us to know.

For, though we are not now to worship God, in those Methods, or by such Ordinances as once the *Old Church* did: Yet to know their Methods, and to understand the Nature and Signification of *their* Ordinances, when compared with the Gospel, may, even *now*, when themselves, as to what they once enjoyned on others, are dead, may minister light to us. And hence the *New Testament* Ministers, as the Apostle, made much use of *Old Testament* Language, and Ceremonial Institutions, as to their signification, to help the Faith of the Godly in their Preaching of the Gospel of Christ.

I may say, that God did in a manner tie up the Church of the *Jews* to Types, Figures and Similitudes,

tudes, I mean to be butted and bounded by them in all external parts of Worship. Yea, not only the *Levitical* Law and *Temple*, but as it seems to me, the whole Land of *Canaan*, the Place of their Lot to dwell in, was to them as Ceremonial, or a Figure. Their Land was a Type of * Heaven, their passage over *Jordan* into it, a similitude of our going to Heaven by Death. The Fruit of their Land was said to be uncircumcised, as being at their first entrance thither unclean, in which their Land was also a Figure of another thing, even as Heaven was a Type of Sin and Grace.

* *Heb.* 3. 5, 6, 7, 8, 9, 10. *Levit.* 19. 23. *chap.* 26. 34, 35. *Exod.* 12. 15. *Levit.* 6. 17. *chap.* 23. 17.

Again, The very Land it self was said to *keep Sabbath*, and so to rest a holy rest, even then when she lay desolate, and not possessed of those to whom she was given for them to dwell in

Yea, many of the Features of the then Church of God, were set forth, as in figures and shadows, so by places, and things in that Land.

1. In general, she is said to be beautiful as *Tirzah*, (Song 6. 4.) and to be comely as *Jerusalem*.

2. In particular, Her Neck is compared *to the* Tower *of* David, builded for an Armory, (*Song* 4. 4.) Her Eyes to the *Fishpools of* Heshbon, by the Gate of *Bethrabbim*, (chap. 7. 4.) Her Nose is compared to the Tower of *Lebanon*, which looketh towards *Damascus*, (chap. 4. 1.) Yea, the Hair of her Head is compared to a *flock of Goats*, which came up from Mount *Gilead*: And the smell of her *Garments* to the smell of *Lebanon*, (vers. 11.)

Nor was this Land altogether void of shadows, even of her Lord and Saviour. Hence, he says, of *himself*, *I am the Rose of* Sharon *and the Lilly of the Valleys*; (Song 2. 1.

2. 1.) Also she, his Beloved, saith of him, *His Countenance is as Lebanon, excellent as the Cedars,* (*chap.* 5. 15.) What shall I say? The two Cities, *Sion*, and *Jerusalem*, were such as sometimes set forth the two Churches, (*Gal.* 4.) the true, and the false, and their Seed *Isaac* and *Ishmael.*

I might also here shew you, that even the Gifts and Graces of the true Church were set forth by the Spices, Nuts, Grapes, and Pomegranates that the Land of *Canaan* brought forth. Yea, that Hell it self was set forth by the Valley of the Sons of *Hinnom* and *Tophet*, places in this Country. Indeed the whole, in a manner, was a Typical and a Figurative thing.

But I have, in the ensuing Discourse, confined my self to the *Temple*, that immediate place of God's Worship; of whose Utensils in particular, as I have said, I have

ſpoken, (though to each with what brevity I could) for that none of them are without a Spiritual, and ſo a Profitable Signification to us.

And here we may behold much of the Richneſs of the Wiſdom and Grace of God; namely, That he, even in the very place of Worſhip of old, ſhould ordain viſible Forms, and Repreſentations, for the Worſhippers to learn to worſhip him by. Yea, the Temple it ſelf was, as to this, to them a good Inſtruction.

But in my thus ſaying, I give no encouragement to any *now*, to fetch out of their own fancies, Figures or Similitudes to worſhip God by. What God provided to be an help to the weakneſs of his People of Old, was one thing, and what they invented without his Commandment was another. For though they had his Bleſſing when they worſhipped him with ſuch Types, Shadows, and Figures, which he had in-

injoyned on them for that purpose, yet * he sorely punished and plagued them when they would add to these, Inventions of their own. Yea, he in the very act of instituting their Way of Worshipping him, forbad their giving, in any thing, way to their own Humours or Fancies, and bound them strictly to the Orders of Heaven.

* *Exod.* 32. 35. 2 *King.* 17. 16, 17, 18. *Acts* 7. 38, 39. 40, 41, 42, 43.

Look, saith God, to *Moses*, their first great Legislator, *That thou make all things, according to the pattern shewed to thee in the Mount*, (Exod. 25. 40. Heb. 8. 5.)

Nor doth our Apostle but take the same measures, when he saith, *If any man thinketh himself a Prophet or Spiritual: Let him acknowledge that the things that I write unto you, are the Commandments of the Lord*, (1 Cor. 14. 37.)

When *Solomon* also was to build *this* Temple for the Worship of God, though he was wiser than all Men, yet God neither trusted to his Wisdom nor Memory, nor to any immediate Dictates from Heaven to him, as to how he would have him build it. No, he was to receive the *whole Platform* thereof, *in writing, by the inspiration of God.* Nor would God give this Platform of the Temple, and of its Utensils, immediately to this *Wise Man*, lest perhaps by others, his Wisdom should be idolized, or that some should object, that the whole Fashion thereof proceeded of his Fancy, only he made pretensions of Divine Revelation, as a cover for his doings.

Therefore, I say, not to him, but to his Father *David*, was the whole Pattern of it given from Heaven, and so, by *David*, to *Solomon* his Son, in writing. *Then David*, says the

the Text, *gave to Solomon, Son, the Pattern of the Porch, and of the Houſes thereof, and of the Treaſuries thereof, and of the Upper Chambers thereof, and of the Inner Parlors thereof, and of the place of the Mercy-ſeat,* (1 Chron. 28. 11.) *And the Pattern of all that he had by the Spirit, of the Courts of the Houſe of the Lord, and all of the Chambers round about, and of the Treaſuries of the Houſe of God, and of the Treaſures of the dedicated things,* (verſe 12.) *Alſo for the Courſes of the Prieſts and Levites, and for all the work of the ſervice of the Houſe of the Lord, and for all the Veſſels of ſervice in the Houſe of the Lord,* (ver. 13.)

Yea, moreover, he had from Heaven, or by Divine Revelation, what the Candleſticks muſt be made of, and alſo how much was to go to each; the ſame Order and Commandment he alſo gave for the making

... the *Tables*, *Flesh-hooks*, *Cups*, *Basons*, *Altar of Incense*: with the *Pattern for the Chariot* of the *Cherubims*, &c. ver. 14, 15, 16, 17, 18, 19. *All this, said* David, *the Lord made me understand by writing by his Hand upon me, even all the Work of this Pattern*, (ver. 20.) So, I say, He gave *David* the Pattern of the Temple, so *David* gave *Solomon* the Pattern of the Temple, and according to that Pattern did *Solomon* build the Temple, and no otherwise.

True, all these were but Figures, Patterns, and Shadows of things in the Heavens, *and not the very image of the things*: But, as was said afore, if God was so circumspect, and exact in these, as not to leave any thing to the dictates of the godly and wisest of Men; what! Can we suppose he will now admit of the Wit and Contrivance of Men in those things that

Heb. 8. 5.
Chap. 9. 8, 9, 23.
Chap. 10. 1.

that are, in compariſon to them, the heavenly things themſelves.

It is alſo to be concluded, That ſince thoſe Shadows of things in the Heavens, are already committed by God to Sacred Story; and ſince that Sacred Story is ſaid *to be able to make the man of God perfect in all things*, (2 Tim. 3. 15, 16, 17.) It is duty to us to leave off to lean to common underſtandings, and to enquire and ſearch out by that very Holy Writ, and nought elſe, by what, and how we ſhould worſhip God. *David* was for *enquiring in his Temple*, (Pſal. 27. 4.)

And although the Old Church way of Worſhip, is laid aſide *as to us*, in *New-Teſtament-Times*. Yet ſince thoſe very Ordinances were Figures of Things, and Methods of Worſhip, now; we may, yea, we ought to ſearch out the ſpiritual meaning of them, becauſe they ſerve to confirm and illuſtrate mat-

ters

ters to our undeastandings. Yea, they shew us the more exactly how the *New* and *Old Testament*, as to the spiritualness of the worship, was as one and the same; only the *Old* was clouded with shadows, but ours is with more open face.

Features to the life, as we say, set out by a Picture, does excellently shew the skill of the Artist. The *Old Testament* had the shadow, nor have we but the *very Image*; both then are but Emblems of what is yet behind. We may find our Gospel clouded in their Ceremonies, and our Spiritual Worship set out somewhat by their Carnal Ordinances.

Now because, as I said, there lies, as wrapt up in a Mantle, much of the Glory of our Cospel-matters in this Temple which *Solomon* builded; therefore, I have made, as well as I could, by comparing spiritual things with spiritual, this Book upon this subject.

I dare not presume to say, that I *know* I have hit right in every thing, but this I can say, I have endeavoured so to do. True, I have not for these things fished in other Mens *Waters*, my Bible and Concordance are my only Library in my Writings. Wherefore, Courteous Reader, if thou findest any thing, either in word or matter, that thou shalt judge doth vary from God's truth, let it be counted no Man's else but mine: Pray God also to pardon my fault; do thou also lovingly pass it by, and receive what thou findest will do thee good.

And for thy easier finding of any particular in the Book, I have in the leaves following, set before thee the chief Heads, one by one; and also in what Page of the Book thou mayst find them.

Thy Servant in the Gospel,

John Bunyan.

Robert Choade booke
Cost 1 shilling 1696

Robert Choade
booke
Cost 1 shilling 1696

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The

The Glory of the Temple:

OR,

Solomon's Temple,

AND ALL

The MATERIALS thereof,

SPIRITUALIZ'D.

I. *Where the* Temple *was built.*

THE *Temple* was built at *Jeruſalem*, on Mount *Moriah*, in the Threſhing-floor of *Arnon* the *Jebuſite*. Whereabout *Abraham* offered up *Iſaac*, there where *David* met the *Angel* of the Lord when he *came* with his drawn Sword in his hand, to cut off the People at *Jeruſalem*, for the ſin which *David* committed in his diſorderly numbering the People, *Gen.* 22. 3, 4, 5. 1 *Chron.* 21. 15. *chap.* 22, 1. 2 *Chron.* 3. 1.

There *Abraham* received his *Isaac* from the dead. There the *Lord* was intreated by *David* to take away the Plague, and to return to *Israel* again in Mercy: from whence also *David* gathered, That *There* God's Temple must be built. *This* (said he) *is the house of the Lord God, and this is the Altar of the Burnt-offering for Israel*, 1 Chron. 21. 28. *Chap.* 22. *Chap.* 3. 1.

This Mount *Moriah* therefore, was a *Type* of the Son of God, the *Mountain* of the Lord's House, the *Rock* against which the Gates of Hell cannot prevail.

II. *Who built the Temple.*

THe Temple was builded by *Solomon*, a Man peaceable and quiet; and that in *Name*, by *Nature*, and in *Governing*. For so God had before told *David*, namely, that such a one the Builder of the *Temple* should be.

Behold, saith he, *a Son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his Enemies round about; for his Name shall be called Solomon, and I will give peace and quietness to Israel in his days: He shall build an house for my Name, and he shall be my Son,*

and I will be his Father, 1 Chron. 22. 9, 10. Pſal. 72. 1, 2, 3, 4.

As therefore, Mount *Moriah* was a *Type* of Chriſt, as the Foundation: So *Solomon* was a Type of Him, as the Builder of his Church. The *Mount* was ſignal, for that thereon the Lord God before *Abraham* and *David*, did diſplay his Mercy. And as *Solomon* built this Temple, ſo Chriſt doth build his Houſe; *Yea, he ſhall build the everlaſting Temple, and he ſhall bear the Glory*, Heb. 3. 3, 4. Zach. 6. 12, 13.

And in that *Solomon* was called *peaceable*, it was to ſhew with what peaceable *Doctrine* and *Ways Chriſt's Houſe* and *Church* ſhould be built, *Iſa.* 9. 6. *Mich.* 7. 2, 3, 4.

III. *How the Temple was Built.*

THE Temple was built, not meerly by the Dictates of *Solomon*, tho' he was wiſer than *Ethan*, and *Heman*, and *Calcol*, and *Darda*, and all Men, 1 *King.* 4. 31. But it was built by Rules, preſcribed by, or in a written Word, and as ſo, delivered to him by his Father *David*.

For when *David* gave to *Solomon* his Son, a charge to build the Temple of

God; with that charge, he gave him also the pattern of all in writing; even a pattern of the Porch, Houſe, Chambers, Treaſuries, Parlours, *&c.* And of the place *for the Mercy-ſeat*, which pattern *David* had of God: nor would God truſt his Memory with it. *The Lord made me*, ſaid he, *underſtand in Writing, by his hand upon me, even all the work of this pattern.* Thus therefore *David* gave to *Solomon* his Son, the pattern of all; and thus *Solomon* his Son built the Houſe of God. See 1 *Chron.* 28. from *Verſe* 9. to *Verſe* 20.

And anſwerable to this, Chriſt Jeſus the Builder of his own Houſe, *whoſe Houſe are We*, doth build his holy Habitation for him to dwell in; even according to the Commandment of God the Father. For ſaith he, *I have not ſpoken of my ſelf, but the Father which ſent me, he gave me Commandment, what I ſhould ſay, and what I ſhould ſpeak.* And hence 'tis ſaid, *God gave him the Revelation*; and again, *That he took the Book out of the hand of him that ſat on the Throne, and ſo acted, as to the building up of his Church*, John 12. 40, 49. Rev. 1. 1. chap. 5. 5.

IV.

IV. *Of what the Temple was built.*

THE Materials with which the *Temple* was built, was such as were in their *own Nature* common to that which was left behind. Things that naturally were not fit without art to be laid on so holy a house. And this shews that those of whom Christ Jesus designs to build his Church, are *by Nature*, no better than others? But as the Trees and Stones of which the Temple was built, was first hewed and squared before they were fit to be laid in that House; so Sinners, of which the Church is to be built, must first be fitted, by the Word and Doctrine, and then fitly laid in their place in the Church.

For though, as to Nature, there is no difference betwixt those made use of to build God's House with, yet by Grace they differ from others; even as those Trees and Stones that are hewed and squared for building, by Art are made to differ from those which abide in the *Wood* or *Pit*.

The Lord Jesus therefore, while he seeketh Materials wherewith to build his House, he findeth them, *The Clay of the*

ſame Lump that he rejecteth, and leaves be
hind. Are we better than they? No, in n
wiſe, Rom. 3. chap. 9. Nay, I think, i
any be beſt, 'tis they which are left be
hind: *He came not to call the righteous, bu*
ſinners to repentance, Mark 2. 17. And in
deed, in this he doth ſhew both the great
neſs of his *Grace* and *Workmanſhip*. Hi
Grace, in taking ſuch; and his *Workman*
ſhip, in that he makes them meet for hi
holy habitation.

This the current of Scripture maket
manifeſt: wherefore it is needleſs no
to cite particulars: Only we muſt r
member, that none are laid in this Buil
ing, as they come out of the *Wood* or *Pi*
but as they firſt paſs under the *Hand* a
Rule of this great Builder of the Temp
of God.

V. *Who was to fell thoſe Trees, and to d*
thoſe Stones with which Solomon *bu*
the Temple.

AS the Trees were to be felled, a
Stones *to be digged*, ſo there was
that matter, *Select Workmen appointed.*

Theſe were not of the Sons of *Jac*
nor of the Houſe of *Iſrael*: they were
Servants of *Hiram* King of *Tyre*, and
Gi

Gibeonites, namely, *their Children*, that made a League with *Joshua*, in the day that God gave the Land of *Canaan* to his People, *Josh.* 9. 22, 23, 24, 25, 26, 27, 28. 1 *Kings* 5. 2 *Chron.* 27. 28.

And these were Types of our Gospel-Ministers, who are the Men appointed by Jesus Christ to make Sinners by their preaching meet for the House of God. Wherefore as he was famous of old, who was strong *to lift up his Axe upon the thick boughs, to square Wood for the building of the Temple*: So a Minister of the Gospel now, is also famous, if much used by Christ for the converting of sinners to himself, that he may build him a Temple with them, *Psal.* 7. 4, 5, 6. *Rom.* 16. 7.

But why, may some say, do you make so homely a Comparison? I answer, because I believe it is true; for 'tis Grace, not Gifts, that makes us Sons, and the beloved of God. Gifts make a Minister; and as a Minister, one is but a Servant to *hew Wood, and draw Water for the House of my God.* Yea, *Paul*, tho' a Son, yet counted himself not a Son, but a Servant, purely as he was a Minister: A *Servant* of God, a *Servant* of Christ, a *Servant* of the Church, and *your Servant*

for Jesus-sake, Tit. 1. 1. Rom. 1. 1. 2 Cor. 4. 5.

A Man then is a Son as he is begotten and born of God to himself, and a Servant as he is gifted for work in the House of his Father: And though it is truth, the Servant may be a Son, *yet he is not a Son, because he is a Servant.* Nor doth it follow, that because all Sons may be Servants, that therefore all Servants are Sons; no, all the Servants of God are not Sons; and therefore when time shall come, he that is only a Servant here, shall certainly be put out of the House, even out of that House himself did help to build. *The servant abideth not in the house for ever*: The Servant; that is, he that is only so. *Ezek.* 46. 16, 17. *John* 8. 35.

So then, as a Son, thou art an *Israelite*; as a *Servant*, a *Gibeonite*. The consideration of this made *Paul* start; he knew that Gifts made him not a Son, 1 *Cor.* 12. 28, 29, 30, 31. *chap.* 13. 1, 2.

The summ then is, a Man may be a servant and a Son; a *servant* as he is imployed by Christ in his House for the *good* of others: and a *Son*, as he is a Partaker of the Grace of Adoption: But all servants are not sons, and let this be for a

Caution,

Caution, and a *Call* to Miniſters to do all acts of ſervice for God, and in his Houſe with reverence and godly fear. And with all humility, let us deſire to be partakers ourſelves *of that Grace we preach to others*, 1 Cor. 9. 23.

That is a great ſaying, and written, perhaps to keep Miniſters humble: *And Strangers ſhall ſtand and feed your Flocks, and the Sons of the Aliens ſhall be your Plow-men, and your Vine-dreſſers*, Iſaiah 61. 5.

To be a *Plow-man* here, is to be a Preacher; and to be a *Vine-dreſſer* here, is to be a Preacher. *Luke* 9. 59, 60, 61, 62. and 1 *Cor.* 9. 27. *Mat.* 2. 1, 2, 3, 4, 8. *Chap.* 21. 28. 1 *Cor.* 9. 7.

And if he does this Work willingly, he has a Reward; if not, *a Diſpenſation of the Goſpel is committed to him*, and that's all, 1 *Cor.* 9. 17.

VI. *In what condition the Timber and Stones were, when brought to be laid in the building of the Temple.*

THE *timber* and *ſtones* with which the *Temple* was *builded*, was *ſquared* and *hewed* at the *Wood* or *Pit*; and ſo there made every way fit for that Work, even

before they were brought to the place where the House should be set up. *So that there was there, neither Hammer, nor Axe, nor any Tool of Iron heard in the house while it was in building*, 1 King. 6, 7.

And this shews, as was said before, that the Materials of which the House was builded, were (before the hand of the Work-man touched them) as unfit to be laid in the Building, as was those that were left behind; consequently that themselves none otherwise but by the Art of others, were made fit to be laid in this Building.

To this our New-Testament-Temple answers. For those of the Sons of *Adam*, who are counted worthy to be laid in this Building, are not by Nature, but by Grace made meet for it; not by their own Wisdom, but by the Word of God. Hence, he saith, *I have hewed them by the Prophets*. And again, Ministers are called *God's* Builders and Labourers, even as to this Work, *Hos.* 6. 5. 1 *Cor.* 3. 10. and 2 *Cor.* 6. 1. *Col.* 1. 28.

No Man will lay Trees, as they come from the Wood, for Beams and Rafters in his House; nor *Stones*, as digged in the *Walls*. No, the *Trees* must be hewed and squared,

ſquared, and the Stones ſawn, and made fit, and ſo be laid in the Houſe.

Yea, they muſt be SO Sawn, and SO Squared, that in coupling they may be joined exactly; elſe the Building will not be good, nor the Workman have credit of his doings.

Hence our *Goſpel*-Church, of which the Temple was a Type, is ſaid to be fitly formed, and that there is a fit ſupply of every Joynt, for the ſecuring of the whole, 1 *Pet.*3.5. *Epheſ.*4.20,21. *chap.* 4. 16. *Col.* 2. 19.

As they therefore build like Children, that build with *Wood*, as it comes from the Wood or Forreſt; and with Stones as they come from the Pit, even ſo do they, who pretend to build *God* an Houſe of Unconverted Sinners, unhewed, unſquared, unpoliſhed. Wherefore *God's* Workmen, according to *God's advice*, prepare their Work without, *and make it fit for themſelves in the Field, and afterwards build the houſe*, Prov. 24. 27.

Let Miniſters therefore look to this, and take heed, leſt inſtead of making their Notions ſtoop to the Word; they make the Scriptures ſtoop to their Notions.

VII. *Of*

VII *Of the Foundation of the Temple.*

THe *Foundation of the Temple* is that upon which it *ſtood*, & it was twofold: Firſt, the hill *Moriah*, and then thoſe *great ſtones* upon which it was erected. This Hill *Moriah*, as was ſaid afore, did more properly tipifie Chriſt. Hence *Moriah* is called *The Mountain of the Houſe*, it being the Rock on which it was built: thoſe great Stones called Foundation-ſtones, were Types of the Prophets and Apoſtles, *Mat.* 16. 18. *Epheſ.* 2. 20, 21. *Heb.* 11. 10.

Wherefore, theſe ſtones were ſtones of the biggeſt ſize, ſtones of *eight Cubits*, and ſtones of *ten Cubits*, 1 King. 7. 10.

Now as the Temple had this double Foundation: ſo we muſt conſider it reſpectively and diſtinctly. For Chriſt is the Foundation *one* way, the Prophets and Apoſtles a Foundation another; Chriſt is the Foundation perſonally and meritoriouſly, but the Prophets and Apoſtles by Doctrine miniſterially. The Church then, which is God's New-Teſtament Temple, as it is ſaid to be builded

on

on Christ the Foundation: So none other is the Foundation but he, 1 *Cor.*3. 11,12. But as it is said to be builded upon the Apostles: So it is said to have *Twelve Foundations*, and must have *none* but they, *Rev.* 21. 14.

What is it then? Why we must be builded upon Christ, as he is our Priest, Sacrifice, Prophet, King, and Advocate; and upon the other, as they are infallible Instructers and Preachers of him; not that any may be an Apostle that so shall esteem of himself, nor that any other Doctrine be administred, but what is the Doctrine of the Twelve; for they are set forth *as the chief and last.* These are also they, as *Moses*, which are to look over all the Building, and to see that all in this House be done according to the Pattern shewed to them in the Mount, *Exod.* 39. 43. *John* 20. 21,22,23. 1 *Cor.* 3. 9. *chap.* 4. 9.

Let us then keep these Distinctions clear, and not put an Apostle in the room of Christ, nor Christ in the place of one of those Apostles. Let none but Christ be the High-Priest and Sacrifice for your Souls to God; and none but that Doctrine which is Apostolical be to you as the mouth of Christ for Instruction to pre-

prepare you, and to prepare Materals for this Temple of *God*, and to build them upon this Foundation.

VIII. *Of the richneſs of the Stones which were laid for the Foundations of the Temple.*

THeſe Foundation Stones, as they *were great*, ſo they *were coſtly Stones*. Tho as I ſaid, of *themſelves*, of no more worth then they of their nature that were left behind. Their coſtlineſs therefore lay in thoſe additions which they received from the King's charge.

Firſt, In that labour which was beſtowed upon them in *Sawing*, *Squaring*, and *Carving*. For the Servants, as they were cunning at this work, ſo they beſtowed much of their *Art* and *Labour* upon them, by which they put them into excellent form, and added to their Bigneſs, *G*lory and Beauty, fit for Stones upon which ſo goodly a Fabrick was to be builded.

Secondly, Theſe Stones, as they were thus wrought *within* and *without*, ſo, as it ſeems to me, they were *inlaid* with other Stones, *more precious than themſelves*. *Inlaid*,

laid, I ſay, with Stones of divers colours. According as it is written, *I will lay thy Foundations with Saphires*, Iſa. 54. 11. not *that the Foundations were Saphires*, but they were laid, *inlaid* with them: or as he ſaith in another place, *They were adorn'd with goodly ſtones and gifts*, Luk. 21. 5.

This is ſtill more amplified, where it is written of the *New Jeruſalem* (which is ſtill the New Teſtament Church on Earth, and ſo the ſame in ſubſtance with what is now). *The Foundations of the Wall of the City*, ſaith he, *were garniſhed with all manner of precious Stones*, Revel. 21. 19. True, theſe *there* are called, *The Foundations of the W A L L of the City*, but it has reſpect to the matter in hand, for that which is before called a *Temple*, for its comparitive ſmallneſs, is here called a *City*, for, or becauſe of its great Increaſe: And both the Foundations of the Wall of the City, as well as of the Temple, *are the twelve Apoſtles of the Lamb*, Rev. 21. 14.

For theſe Carvings and Inlayings, with all other Beautifications, were Types of the extraordinary Gifts and Graces of the Apoſtles. Hence the Apoſtle calls ſuch gifts, ſigns of Apoſtleſhip, *Rom.* 15. 19. 2 *Cor.* 12, 21. *Heb.* 2. 4. For as the Foun-

Foundation-ſtones of the Temple were *thus* garniſhed, ſo were the Apoſtles *beautified* with a *Call*, *Gifts* and *Graces peculiar to themſelves*. Hence he ſays, *Firſt Apoſtles*, for that they were *firſt* and *chief* in the Church of Chriſt, 1 *Cor.* 12. 28.

Nor were theſe ſtones only laid for a Foundation for the Temple, the *great Court*, the *inner Court*, as alſo the *Porch* of the Temple, had round about them *three rows of theſe ſtones for their Foundation*, 1 King. 7. 12.

Signifying, as it ſeems to me, that the more outward and external part, as well as that more internal worſhip to be performed to God, ſhould be grounded upon Apoſtolical Doctrine and Appointments, 1 *Cor.* 3. 10, 11, 12. 2 *Theſ.* 2. 15. *chap.* 3. 6. *Heb.* 6. 1, 2, 3, 4.

IX. *Which way the Face or Front of the Temple ſtood.*

1. THE Temple was builded with its Face or Front *towards the Eaſt*, and that, perhaps, becauſe the Glory of the God of *Iſrael was to come from the way of the Eaſt unto it*, Ezek. 43. 1, 2, 3, 4. *Chap.* 47.

47. 1. Wherefore in that its Front ſtood toward the Eaſt, it may be to ſhew, that the true Goſpel Church would have its eye to, and expectation from the Lord. We look, ſaid *Paul*; but whither? *We have our Converſation*, ſaid he, *in Heaven, from whence our expectation is*, 2 Cor. 4.18. Phil. 3. 20, 21. Pſal. 62. 5.

2. It was ſet alſo with its face *towards the Eaſt*, to keep the People of God from committing of Idolatry, to wit, from worſhipping the Hoſt of Heaven, and the Sun whoſe riſing is from the Eaſt. For ſince the Face of the Temple ſtood toward the Eaſt, and ſince the worſhippers were to worſhip at, or with their Faces towards the Temple, it follows, that both in their going to, and worſhipping God towards that place, their faces muſt be from, and their backs towards the Sun. The thus building of the Temple, therefore was a ſnare to Idolaters, and a proof of the Zeal of thoſe that were the true worſhippers: As alſo to this day the true Goſpel inſtituted worſhip of Jeſus Chriſt is: Hence he is ſaid to Idolaters to be a ſnare and trap, but to the godly a Glory, *Iſa.* 8. 14. *chap.* 60. 19.

3. Do but ſee how God *catcht* the Idolatrous Jews by this means in their naugh-

naughtineſs; *And he brought me*, ſaid the Prophet, *into the inner Court of the Lord's Houſe, and beheld at the Door of the Temple of the Lord, even between the Porch and the Altar, were about five and twenty men with their backs towards the Temple of the Lord, and their Faces towards the Eaſt*, Ezek. 8. 16.

It was therefore, as I ſaid: ſet with its Face towards the Eaſt, to *prevent* falſe Worſhips and *detect* Idolaters.

4. From the *Eaſt* alſo came the moſt Blaſting Winds, Winds that are deſtructive to *Man* and *Beaſts*; to *Fruit*, and *Trees*; and *Ships* at *Sea*, *Exod.* 10. 13. *Job* 27. 21. *Ezek.* 17. 10. *Chap.* 19. 12. *Pſal.* 48. 7. *Ezek.* 27. 26.

I ſay, The Eaſt Wind, or that which comes from thence, is the moſt hurtful; yet you ſee, the Temple hath ſet her face againſt it, to ſhew that the true Church cannot be blaſted or made turn back by any Affliction. 'Tis not Eaſt Winds, nor none of their blaſtings, *that can make the Temple turn about.* Hence he ſaith, *That Jacob's Face ſhall not wax pale.* And again, *I have made thy face ſtrong againſt their faces, and that the Gates of Hell ſhall not prevail againſt it*, Iſai. 29. 22. Ezek. 3. 8. Mat. 16. 18.

5. It

5. It might be also built with its face towards the East, to shew that the true Church looketh, as afore I hinted, for her Lord and King from Heaven, knowing that at his coming he will bring healing in his Wings: for from the East he will appear when he comes the second time without Sin unto Salvation, of which the Sun gives us a *Memento* in his rising there every Morning. *For as the lightning cometh out of the East, and shineth unto the West, so shall also the coming of the Son of Man be,* Mal. 4. 2. Heb. 9. 28. Col. 3. 3. 2 Pet. 11. 12, 13, 14. Mat. 24. 27.

6. Christ, as the *North-pole*, draws those touched with the Load-stone of his Word, with the Face of their Souls towards him, to look for, and hasten to his coming. And this also is signified by the Temple standing with his Face towards the East.

X. *Of the Courts of the Temple.*

I Perceive that there was *two Courts* belonging to the Temple. The first was called the *outward Court*, Ezek. 40. 17. chap. 46. 21.

1. This

1. This was that into which the People of Neceſſity firſt entered, when they went to worſhip in the Temple, conſequently that was it, *in* and *by* which the People did firſt ſhew their deſires to be the worſhippers of God. And this anſwers to thoſe badges and ſigns of love to Religion, that People have in face, or *outward appearance*, Mat. 23. 27. 2 Cor. 10. 7.

2. In this, tho' there may ſometimes be *truth*, yet oftner *lies* and *diſſimulation*; wherefore commonly an outward appearance is ſet in oppoſition to Faith and Truth, as the outward is in oppoſition to the inner Court, and outward to the inner Man; and that is, when it is by itſelf, for then it profits nothing, *Rom.* 2. 28. 1 *Cor.* 13. 1, 2, 3. 2 *Cor.* 5. 12.

3. Hence, though the outward Court was ſomething to the Jews, becauſe by outward Bodies they were diſtinguiſhed from the Gentiles; yet to us 'tis little, *For now he is not a Jew who is one only outwardly.* Therefore all the time of the Beaſt's Reign, this Court is given to be troden under foot; for as I ſaid, *outward ſhew* will avail nothing, when the Beaſt comes to turn and toſs up Profeſſors with his Horns, *Rev.* 11. 12.

4. But

4. But as there was an *outward*, ſo there was an *inner* Court, a Court that ſtood nearer to the Temple, and ſo to the true practical part of worſhip, then that outward Court did, *Ezek.* 10. 13. *chap.* 46, 1. 1 *Kings* 6. 36.

5. This inner Court is that which is called *the Court of the Prieſts*; becauſe it was it in which they boyled the Treſpaſs-Offerings, and in which they prepared the Sin-Offering for the People, 2 *Chron.* 4. 9. *Ezek.* 46. 20.

6. This Court therefore was the place of practiſe and of preparation to appear before God, which is the firſt true token of a ſincere and honeſt mind. Wherefore here, and not in the outward Court, ſtood the great *Brazen Altar*, which was a *Type of Chriſt*, by whom alone the true worſhippers make their approach with acceptance unto God. Alſo here ſtood the great *Brazen Scaffold*, on which the King kneeled when he prayed for the People, a type of Chriſt's Prayers for his, when he was in the world, 1 *King.* 8. 2 *Chr.* 6. 13. *John* 17.

7. Wherefore this Court was a type of practical worſhip, and ſo of our *Praying*, *Hearing*, and *Eating* before *God*. There belonged to this Court ſeveral *Gates*, an

East, *South*, and a *North* Gate; and when the People of the Land went into this Court to worship, they were not *to* go out at that *Gate by which* they came in, but *out of the Gate* over against it, to shew *that true Christians* should persevere *right on*, and not turn back, whatever they meet with in the way. *He that entereth in by the way of the North Gate to worship, shall go out by the way of the South Gate: And he that entereth in by the way of the North Gate, he shall not return by the way of the Gate whereby he came in, but shall go forth over against it*, Ezek. 46. 9.

8. These Courts were places of great delight to the *Jews*, as both *feigned* and *sincere* profession is to those that practise therein. Wherefore when the *Jews* did enter into these, they did use to do it with *Praise* and *Pipe*; as do both Hypocrites and Sincere ones. So then, when a Man shall tread in both these Courts, and shall turn what he *seems* to be, into what he *should* be in reality; then, and not till then, he treads them as he should. For then he makes the outward Court, and his treading there, but a passage to that which is more inward and sincere. But he that stays in the outward one, is but such an one as pleases not God, for that

he wants the practise of what he professes with his mouth.

XI. *Of the great Brazen Altar that stood in in the Inner Court of the Temple.*

1. IN the *Inner Court* stood the *great brazen Altar* which *Solomon* made. This is evident, for that when he kneeled upon the Scaffold there to pray, he kneeled before this Altar, see *Exod.* 40. 6, 29. 2 *Chron.* 6. 13. 2 *King.* 16. 14. *Joel* 2. 17.

2. This Altar seems to be placed about the middle of this Court, over against the Porch of the House; and between it and the Temple was the place where *Zachariah* was slain. This Altar was called the *Altar of Burnt-offering*, and therefore it was a *Type of Christ in his Divinity*. For Christ's Body was our true Burnt-offering, of which the Bodies of the sacrificed Beasts was a Type: now that Altar upon which his Body was offered, was his Divinity or God-head. For *that*, and that *only*, could bear up that offering in the *whole* of its *suffering*, and that therefore, and that only, was to receive the *Fat*, the *Glory*. Hence it is said, *He thorough the Eternal Spirit offered himself without spot to God*, Heb. 9. 14.

3. For Christ is Priest, and Sacrifice, and Altar, and All. And as a Priest he *offered*, as a Sacrifice he *suffered*, and as God he *supported* his *Humanity*, in that *suffering of all the pains* it underwent, *Gal.* 1.4. *chap.* 2. 20. 1 *Pet.* 3. 18. *Heb.* 9. 14.

4. It was then Christ's *Godhead*, not *the Tree*, that was the Altar of Burnt-offering, or that by which Christ offered himself an Offering and a Sacrifice to *God* for a sweet-smelling savour.

5. That it was *not the Tree*, is evident, for that could not *sanctifie the Gift*, to wit, his *Body*; but Christ affirmeth, *That the Altar sanctifieth the Gift*: And by so saying, he affirmeth, That the Altar on which he offered his Offering, was greater than the Offering itself, *Mat.* 23. 19.

Now the *Body of Christ* was the *Gift*; for so he saith, *I give my flesh for the life of the world*, John 6.

But now, What thing is that which is *greater* then his *Body*, save the *Altar*, his Divinity, on which it was offered? The *Tree* then was not the *Altar* which sanctified this *Gift*, to make it of vertue enough to make reconciliation for iniquity, *Joh.* 6. 51. *chap.* 17. 19 *Heb.* 9. 14. *Col.* 1. 19. 20, 21.

Now since this Altar of Burnt-offering was thus placed in the inner Court, it teacheth us several things: *First,*

First, That thoſe that come only into the outward Court, or that reſt in a bare appearance of Chriſtianity, do not, by ſo doing, come to Jeſus Chriſt; for this Alter ſtands not there. Hence *John* takes notice only of the Temple and this Altar, and them that worſhip therein, and leaves out the outward Court, and ſo them that come no further, *Rev.* 11. 1, 2.

Secondly, This teaches us alſo, that we are to enter into that Temple of God, *by blood.* The *Altar*, *this Altar* of burnt-offering, ſtood as Men went into the Temple, they muſt go by it: Yea, there they muſt leave their offering, and ſo go in and worſhip, even as a token that they came thither, *by Sacrifice and by Blood.*

Thirdly, Upon this Altar *Solomon* at the dedication of the Temple, offered thouſands, both of Oxen and Sheep; to ſignifie ſure the aboundant worth, and richneſs that would be in the bloud of Chriſt to ſave, when it ſhould be ſhed for us. For his bloud is ſpoken of with in *how much more. For if the blood of Bulls and Goats, and the Aſhes of an* Heifer *ſprinkling the uncleau, ſanctifieth to the puifing of the Fleſh,* [*how much more*] *ſhall be blood of Chriſt, who thorow the eternal ſpirit offered himſelf without ſpot to God,*

purge your Conſcience from dead works, to ſerve the living God, Heb. 9. 14. 2 Chro. 7. 5,6 7,8. Heb. 10. 1. 12.

Let us then, not dare to ſtop, or ſtay in the *Outward Court*, for there is not this Alter. Nor let us dare when we come into this Court, to be careleſs whether we look to this Altar or no. For 'tis by blood we muſt enter; *for without ſhedding of Blood is no Remiſſion.* Let us always then when we come hither, waſh our Hands in Innocency, *and ſo compaſs this Holy Alter*: For that by Chriſt who is the Altar indeed, we are reconciled to God. *This is looking to Jeſus*; this is coming to God by him, of whom this Altar and the Sacrifice thereon was a Type.

XII. *Of the Pillars that were before the Porch of the Temple.*

THere was divers Pillars belonging to the Temple: But in this place we are confined to ſpeak of only two; *Namely*, Thoſe which ſtood before the Temple.

Theſe Pillars ſtood before the Porch or entrance into the Temple, looking toward

towards the *Altar*, the *Court*, and *Them* that were the Worshippers there: Also they were a Grace and a Beauty to the Front of the House.

1. These *Pillars* stood one on the Right-hand, and the other on the Left, at the door of the Porch of the Temple, and they had Names given them (you may be sure) to signify something. The Name of that on the Right hand was called *Jachin*; (God shall Establish:) And the Name of that on the Left-hand was *Boaz*, (in it is strength) 1 *King*. 7. 21. 2 *Chron*. 3. 17.

2. These two Pillars were Types of Christs Apostles, of the Apostles of Circumcision, and of the Uncircmcision. Therefore, the Apostle *Paul* also calleth them Pillars, *Gal*. 2. And saith, That that Pillar on the Right-hand was a Type of himself, and his Companions, who were to go to the Uncircumcised and teach the *Gentiles* the way of Life. *When* James, Cephas, *and* John *saith He who seemed to be* PILLARS, *perceived the Grace that was given unto me, They gave unto me and* Barnabas *the Right-hands of Fellowship, that we should go unto the Heathen, and they unto the Circumcision*. Gal. 2. 9.

So then, These two Pillars were Types of these two Orders of the Apostles in this their divers Service for God.

3. And that *Paul* and *Barnabas* was signified by those on the *Right-hand*, To wit, To be the Apostles of the *Gentiles*, He sheweth again, where he saith, *I am the Minister of Christ to the Gentiles, ministring the Grace of God, that the Offering up of the* Gentiles *might be acceptable, being sanctified by the Holy Ghost.* Rom. 11. 13. chap. 15, 16.

4. And since the Name of this Pillar was *Jachin (God shall Establish)* as it sheweth that Opposition shall attend it; so also, That God would bless his Word Preached by them to the *Gentiles*, to the Conversion of Numbers of them, *Mauger the Opposition of the Enemy.*

5. This is further implyed, for that they were made of *Brass*; as he saith of the Prophet, *I have made thee a fenced brazen Wall, an Iron Pillar*; And their fighting against thee shall nothing at all prevail. Wherefore *Paul* says of himself, *I am set for the Defence of the Gospel* That the Truth thereof might continue with you, *Phil.* 1. 17. *Gal.* 2. 5.

XIII. *Of the Height of these Pillars, that thus stood before the Porch of the Door of the Temple.*

THE Pillars were eighteen Cubits high a piece, and that is as high, yea as high again, as the highest Gyant that ever we read of in the Word: for the highest of which we read, was but *six Cubits and a Span.*

True, the *Bedstead* of *OG* was *nine Cubits long*, but I trow, the *Gyant himself* was shorter, *Deut.* 3. 11. 2 *Chron.* 3. 15. But put the longest to the longest, and set the one upon the shoulders of the other, and yet each Pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the Gyants, and though they boast, as if they were higher than *Agag*, yet these Pillars are higher than they.

These Pillars are the highest, you may equal them; *and an inch above, is worth an ell below.* The height therefore of these Pillars is, to shew us what high dignity God did put upon those of his Saints, whom he did call to be Apostles of the

Lamb: For their Office and Call thereto, *is the highest in the Church of God.* These Men, I say, were made *thus* high by their being *cast in such a mould*: of that which added yet further to their height, we will speak anon: we only speak now of the high Call, by which *they*, and *only* they were made capable of Apostolical Authority. The Apostles were sent *immediately*, their Call was *extraordinary*, their *Office* was *Universal*, they had *alike* power in all Churches, and their *Doctrine* was infalliable, *Acts* 26. 16. 1 *Cor.* 9. 1. *Gal.* 1. 1. 1 *John* 1. 1, 2, 3. *John* 2. 23.

And what can our pretended Gyants do, or say, in comparison of these? The truth is, all other Men to these are *dwarfs*; are low, dark, weak, and beneath, not only as to *Call* and *Office*; but also as to *Gifts* and *Grace*. This sentence, *Paul an Apostle of Jesus Christ*, drowneth all. What now are all other titles of *grandeur* and *greatness*, when compared with this one sentence.

True, the Men were but mean in themselves, for what is *Paul*, or what *Apollo*, or what was *James* or *John*? Yet by their *Call* to that *Office*, they were made highest of all in the Church. Christ did raise them *eighteen Cubits high*, not in conceit

for ſo there are many higher than they but, in *Office*, and *Calling*, and *Divine Authority*.

And obſerve it, theſe ſtand at the door, at the entering into the Temple of God, at which they enter that go in thither to worſhip God, to ſhew that all right worſhip, and that which will be acceptable to God, is by, or according to their Doctrine.

XIV. *Of the Chapiters of the Pillars of the Temple.*

THere was alſo *two Chapiters* made for the Pillars of the Temple: for each, one; and they were *five Cubits high apiece*. Theſe were for the adorning of the Pillars, and therefore were Types and Shadows of that abundance of Grace which God did put upon the Apoſtles after the Reſurrection of our Lord. Wherefore, as he ſaith here, the *Chapiters* were *upon the Pillars*; ſo it ſaith, that great Grace *was upon all the Apoſtles*, Acts 4. 33.

Theſe *Chapiters*, had belonging to them *a bowl* made *Pumil-faſhion*, and it was placed upon the head of them, perhaps to

ſignifie their *aptneſs* to recive, and *largeneſs* to contain of the dew of Heaven, that ſhadow of the Doctrine of the Goſpel, which Doctrine the Apoſtles, as the chief, were to receive, and hold forth to the World for their converſion. Hence, as the Bowels were capable to *receive the dew* of Heaven, theſe are ſaid to *receive grace* and Apoſtleſhip for obedience to the faith among all Nations, for his name, *Rom.* 1.5. 1 *King.* 7.16. 42. 2 *Chron.* 4.33. *Deut.* 32. 1. *Rom.* 15.29.

There was alſo upon theſe Chapiters a *Net-work* or *Nets* like unto *Checker-work*, which ſtill added to their luſter. Theſe *Nets* were they which ſhewed for what intent the Apoſtolical Office was ordained; namely, that by their preaching they might bring many Souls to God. And hence Chriſt calls them *Fiſher-men*, ſaying, *Ye ſhall catch men*, Matt. 4.19. Mar. 1.17. Luk. 5.10. and 2 Cor. 12.16.

The World is compared, to a *a Sea*; Men, to *Fiſhes*; and the Goſpel, to a *Net*. *Ezek.* 47.10,11,12,13,14. *Matt.* 13.47, 48,49,50. As therefore Men catch Fiſh with a Nets, ſo the Apoſtles caught Men by their Word, which word, as I told you, to me is ſignified by this *Net-work*, upon the top of theſe Pillars. See there-

therefore the myſtery of God in theſe things.

XV. *Of the Pomgranates adjoyned to theſe Nets on the Chapiters.*

THere was alſo joyned to theſe *Nets* upon the top of theſe Pillars, *Pomgranates* in abundance, four hundred for the *Net-work*: Pomgranates, you know are *beautiful* to *look* on, *pleaſant* to the *palate*, *comfortable* to the ſtomack, and *chearing* by their Juice, 1 *King.* 7. 42. *Song* 4. 3. *chap.* 8. 2. *chap.* 4. 13. *chap.* 6. 11. *chap.* 7. 12 There was to be two rowes of theſe Pomgranates, *for one Net-work*, and ſo two rowes of them for the other.

And this was to ſhew that the *Net of the Goſpel* is not an *empty* thing; but is ſufficiently *baited* with ſuch varieties, as are apt to allure the world to be catched by them. The Law is *BUT a ſound of words*, but the Goſpel is not ſo: that is *baited* with *Pomgranates*; with *variety of excellent things.* Hence 'tis called the *Goſpel of the Kingdom*; and the *Goſpel of the Grace of God*; becauſe it is, as it

were, *baited* with *Grace and Glory*, that ſinners may be allured, and may be taken with it to their Eternal Salvation, *Matt.* 24. 14. *Acts* 24 20.

Grace and *glory*, *grace* and *glory*! theſe are the *Pomgranates* with which the word of the Goſpel is *baited*, that ſinners may be taken and ſaved thereby. The argument of old was, *Milk and Hony*, that was, I ſay, the alluring bait, with which *Moſes* drew ſix hundred thouſand out of *Egypt*, into the Wilderneſs of old, *Exod.* 3. 8. But behold we have *Pomgranates*, two rowes of *Pomgranates*: grace and a kingdom, as the *bait* of the holy Goſpel; no wonder then, if when Men of skill did caſt *this* Net into the *Sea*, ſuch numbers of Fiſh have been catcht, even by one Sermon, *Acts* 2. They baited their Nets with *taking* things, things *taking* to the eye and *taſte*.

Nets are truly inſtruments of Death, but the Net of the Goſpel *doth catch to draw from* Death, wherefore *this Net* is contrary, Life and Immortality is brought to light thorow this. No marvel then, if Men are ſo glad, and that for gladneſs they leap like Fiſhes in a Net, when they ſee themſelves catch in this *Drag* of the holy Goſpel of the Son of God. They

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are catcht from Death and Hell, catcht to live with God in Glory.

XVI. *Of the Chains that were upon these Pillars that stood before the Temple.*

As there were *Nets* to *catch*, and *Pomgranates* to *bait*, so there were *Chains* belonging to the these Chapiters on these Pillars *And he made Chains, as in the Oracle, and put them upon the head of the Chapiters*, 2 Chr. 3. 16.

But what were these *Chains*, a type of? I answer, They were (perhaps) a type of those bonds which attend the Gospel, by which Souls *taken*, are *tied* fast to the *horns* of the Alter. *Gospel grace*, and Gospel *Obligations*, are *ties* and *binding* things: They can *hold* those that are *entangled* by the Word. *Love is strong as death, bands* of love and the *cords* of a Man, and *Chains* take hold on them that are taken by the Gospel, *Hos.* 11. *Song* 8. 6.

But this strength to bind, lieth not in outward force, but in a sweet constraint, by vertue of the displays of undeserved love. *The love of Christ constraineth us*:

2 Cor

2 Cor. 5. 14. Wherefore as you find the *Nets*, ſo the *Chains* had *Pomgranates* on them. *And he made an hundred Pomgranates, and put them upon the Chains*, 2 Chr. 3. 16. The Chains then had baits, as well as the Nets, to ſhew that the Bands of the Goſpel are unreſiſtible *goodneſſes*: ſuch with which men *love to be bound*, and ſuch as they *pray they may be held faſt by*. He binds his *Foal to the Vine*, his Saint unto this Saviour, *Gen.* 49. 11.

By theſe Chains there is therefore ſhewed what ſtrength there is in Goſpel-*charms*, if once the *Adder* doth but hear them; never Man yet was able to reſiſt them, that well did know the meaning of them. They are mighty to make poor Men obedient, and that in Word and Deed.

Theſe Chains were ſuch, *as was in the Oracle*, to ſhew that the Goſpel-bonds are ſtrong, as the Joys of Heaven, and as the *glories* there, can make *them Chains as in the Oracle, as in the moſt holy place.* 'Tis Heaven that binds ſinners on Earth, to the Faith and Hope of the Goſpel of Chriſt.

XVII. *Of the Lillie-work which was upon the Chapiters, that were upon theſe Pillars of the Temple.*

THeſe Pillars were alſo adorned with *Lillie-work*, as well as with Pomgranates and Chains. *The Chapiters alſo which were upon the top of the Pillars were of Lillie-work: ſo was the work of the Pillars finiſhed.* See 1 *King.* 7. 19, 20.

This *Lillie-work* is here put in on purpoſe, even to ſhew us how far off thoſe that were to be the true Apoſtles of the Lamb, ſhould be from ſeeking carnal things, or of making their prevailing a *ſtalking-horſe* to worldly greatneſs, and that preferment. There was *Lillie-work* upon them: That is, they lived upon the bounty and care of God, and was content with that glory which he had put upon them. *The Lillies*, ſaith Chriſt, *they toyl not, neither do they ſpin, and yet* Solomon *in all his glory was not arrayed like one of theſe*, Mat. 6, 28, 29. Luk. 12. 28, 29.

Thus therefore theſe Pillars ſhew, that as the Apoſtles ſhould be fitted and qualified for their Work: They ſhould be-

alſo

alſo freed from care and worldly cumber, they ſhould be ... ent with God's providing for them, even as the godly *Lillies* are. And, as thus prepared, they were ſet in the front of the Houſe, for all Miniſters to ſee and learn, and take example of them how to behave themſelves as to this World, in the performing of their office.

And that which gives us further light in this, is that this *Lillie-work* is ſaid by divine Inſtitution, to be placed *over againſt the belly*, the belly of the Pillars, a type of ours: 1 *King.* 7. 20.

The *belly* is a *craving* thing; and theſe things, ſaith the Text, were placed over *againſt the belly*, to teach that they ſhould not humour, but put check unto the *havings* and *cravings* of the belly, or to ſhew that they need not do it, for that he that calls to his work will himſelf provide for the *belly*. 'Tis ſaid of the Church, that *her belly is as a heap of Wheat ſet about with Lillies*, Song 7. 2. To ſhew that ſhe ſhould without covetouſneſs have ſufficient, if ſhe would caſt all her care upon God, her great Provider; This the Apoſtles did, and this is their glory to this day.

So was the work of the Pillars finiſhed. To live *Lillie-lives*, it ſeems is the glory

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of an Apoſtle, and the compleating of their Office and Service for God. But this directly oppoſite to the belly, *over againſt the belly*, and this makes it the harder work. But yet ſo living is the way to make all that is done *ſweet-ſcented*, to thoſe that be under this care. Coveteouſneſs makes a Miniſter ſmell *frowiſh*, and look more like a greedy Dog, than an Apoſtele of Jeſus Chriſt. *Judas* had none of this *Lillie*-work, ſo his name ſtinks to this day. *He that grows like the Lillie ſhall caſt forth his ſcent like Lebanon, his branches ſhall ſpread, and his beauty ſhall be as the Olive-Tree, and his ſmell as Lebanon.*

Thus lived Chriſt, *firſt*; and thus the Apoſtles, *next*; nor can any other, as to this, live like, or be compared to them. They coveted no Man's *Silver* or *Gold*, or *Aparrel*. They lived like Lillies in the World, and did ſend forth their ſcent as *Lebanon*.

Thus you ſee of whom theſe Pillars were a ſhadow, and what their *height* their *Chapiters*, their *Bowels*, their *Nets*, their *Chaines*, their *Pomgranates*, and their *Lillie work* did ſignifie, and how *all* was moſt ſweetly anſwered in the Anti-

tipe.

ſpe. Theſe were Men of the firſt rate, the Apoſtles, I mean, were ſuch.

XVIII. *Of the faſhion of the Temple.*

1. OF the length and breadth of the Temple, I ſhall ſay nothing: But as to the height thereof there methinks I ſee ſomething. *The Temple was higher then the Pillars*, and ſo is the Church then her Officers; I ſay, conſider them ſingly as Officers (though inferiour as to gifts and Office (for as I ſaid before of Miniſters in general, ſo now I ſay the ſame of the Apoſtles, though as to office they were the higheſt, yet the *Temple* is above them. Gifts and Office, make no Men, *Sons of God*; as ſo, they are but Servants: though theſe were Servants of the higheſt form. 'Tis the Church as ſuch, that is the *Lady*, a *Queen*, the *Bride*, the Lamb's *Wife*, and Prophets, Apoſtles and Miniſters, *&c.* are but *Servants*, *Stewards*, *Labourers*, for her good, *Pſal.* 45. 9. *Revel.* 19. 7. 1 *Cor.* 3. 5. *chap.* 4. 1, 2.

As therefore the *Lady* is above the *Servant*, the *Queen* above the *Steward*, or the *Wife* above all her Husband's *Officers*, ſo

is

is the Church, *as ſuch*, above theſe Officers. The *Temple* was higher than the Pillars.

2. Again, as the Temple was higheſt; ſo it enlarged it ſelf ſtill upward: for as it aſcended in height, ſo it ſtill was *wider* and wider: even from the loweſt Chambers, to the top.

The firſt Chambers were but *five* Cubits broad, the middle ones were *ſix*, but the higheſt were *ſeven* Cubits (1 *King*. 6. 5, 6.) the Temple therefore was round about above, ſome Cubits wider then it was *below*: *For there was an enlarging and aſcending about ſtill upward to the ſide Chambers; for the winding about was ſtill upward round about the Houſe: therefore the breadth of the Houſe was ſtill upward, and ſo encreaſed from the loweſt Chambers to the higheſt by the midſt*; Ezek. 41. 7.

And this was to ſhew us that God's true Goſpel Temple, which is his Church, ſhould have its enlargedneſs of heart *ſtill upward*, or moſt for Spiritual and Eternal things; wherefore, he ſaith, *Thy heart ſhall fear and be enlarged*; that is, be moſt affected with things above, *were Chriſt ſitteth on the right hand of God*, Iſa. 60. 5. Coloſ. 3. 2, 3. Indeed, it is the nature of Grace to enlarge it ſelf ſtill upward,

and

and to make the heart wideſt for the things that are above.

The Temple therefore *was narroweſt downwards*, to ſhew that a little of Earth, or this World, ſhould ſerve the Chnrch of God. And *having food, and raymene, let us be therewith content.*

But now, *upwards*, and as to heavenly things, we are commanded to be *coveteous*, as to them, and after them to *enlarge* our ſelves, both by the faſhion of the Temple, as by expreſs words, 1 *King.* 4. 29. *Iſa.* 60. 5. *Philip.* 3. 14. 1 *Cor.* 13. 31. 1 *Tim.* 6. 8. *Pſal.* 119. 32.

Since then the Temple was wideſt upward, let us imitate it, and have our converſation in Heaven. Let our eyes, our ears, our hands, and hearts, our prayers, and groans be moſt for things above. Let us open our mouths, as the ground that is chapt doth for the latter rain, for the things that are eternal, *Job* 29. 23. *Pſal.* 81. 10.

Obſerve again, that the loweſt parts of the Temple were the narroweſt *part* of the Temple: So thoſe in the Church who are neareſt, or moſt concerned *with earth*, are the moſt narrow ſpirited, as to the things of God. But now let even ſuch an one be taken up higher, to above, to the

the uppermoſt parts of the Temple, and there he will be enlarged, and have his heart ſtretcht out. For the Temple you ſee was wideſt upwards, the higher, the more it is enlarged. *Paul* being once caught up into Paradice, could not but be there enlarged, 2 *Cor* 12.

One may ſay of the faſhion of the Temple, as ſome ſay of a lively Picture, *it ſpeaks*. I ſay, its form and faſhion ſpeaks, it ſays to all Saints, to all the Churches of Chriſt, Open your hearts for Heaven, be ye enlarged upwards.

I read not in Scripture of any houſe, but this that was thus enlaged upwards, nor is there any where, ſave only in the Church of God, that which doth anſwer this ſimilitude.

All other are wideſt downward, and have the largeſt heart for *earthly* things. The Church only is wideſt upward, and has its greateſt enlargments towards Heaven.

XIX. *Of the outward glory of the Temple.*

I Do alſo think, that as to this, there was a great expreſſion in it. I mean, a voice of God, a voice that teacheth the New Teſtament Church to carry even conviction in her outward uſages, that I ſay might give conviction to the World And beſide, this of its enlarging upwards, there was ſuch an outward beauty and glory put upon it, as was alluring to beholders : The ſtones were curiouſly carved, and excellently joyned together ; its outward ſhew was white and glittering to the dazling of the eyes of beholders; yea, the Diſciples themſelves were taken with it, 'twas ſo admirable to behold. Hence 'tis ſaid they came to Chriſt to ſhew him the building of the Temple : *Maſter*, ſaid they, *ſee what manner of ſtones, and what buildings are here*, Matt. 24. 1. Mark 13. 1. Luk. 21. 5.

And hence it is ſaid that *Kings*, and the *mighty* of the earth, were taken with the glory of it. *Becauſe of thy Temple at Jeruſalem, ſhall kings bring preſents unto thee* : as it is, *Pſal.* 68. 29, 31.

Kings;

Kings; *Gentile* kings, they ſhall be ſo taken with the ſight of the outward glory of it; for they were not ſuffered to go into it: no uncircumciſed were admitted in thither. It was therefore with the outward glory of it, with which the beholders were thus taken.

Her enlarging upward, as that was to ſhew us what the inward affections of Chriſtians ſhould be, *Col.* 3. 1, 2, 3. So her curious outward adorning and beauty, was a Figure of the beautions and holy converſation of the *Godly*. And 'tis brave when the World are made to ſay of the Lives and Converſations of Saints, as they were made to ſay of the Stones and outward building of the Temple, *Behold what Chriſtians, and what goodly Converſations are here!* I ſay 'tis brave, when our *lighe ſo ſhines before men that they ſeeing our good works ſhall be forced to glorifie our Father which is in Heaven*, Matt. 5. 16.

Hence this is called our *adorning* wherewith we adorn the *Goſpel*, and that by which we *beautifie* it, *Tit.* 2. 10.

This, I ſay, is taking to beholders, as was this goodly outſide of the Temple. And without this, what is to be ſeen in the Church of *God*? Her inſide cannot

be

be ſeen by the World, but her outſide may. Now her outſide is very homely and without all beauty, ſave that of a holy Life; this only is her viſible godlineſs. *This puts to ſilence the ignorance of fooliſh men.* This allureth others to fall in love with their own Salvaion, and makes them fall in with Chriſt againſt the Devil, and his Kingdom.

XX. *Of the Porch of the Temple.*

WE come next to the Porch of the Temple, that is commonly called *Solomon's*.

1. This Porch was in the Front of the Houſe, and ſo became the common way into the Temple, 1 *King.* 6. 3. 2 *Chron.* 3, 4.

2. This Porch therefore was the place of reception in common for all, whether Jews or religious Proſelites, who came to *Jeruſalem* to worſhip, *Acts* 3. 11. *chap.* 5. 12.

3. This Porch had a Door or Gate belonging to it, but ſuch as was ſeldom ſhut, except in declining times, or when Men put themſelves into a rage againſt thoſe

better than themſelves, 2 *Chron.* 29. 7. *Acts* 21. 28, 29, 30.

4. This Gate of this Porch was called *Beautiful*, even *the beautiful gate of the Temple* and was that at which the *lame man* lay, to beg for an Alms of them that went in thither to worſhip, *Acts* 3. 1, 2, 10.

Now then, ſince this Porch was the common place of reception for all worſhipers, and the place alſo where they laid the Beggars. It looks as if it were to be a type of the Churches *boſom for Charity*. Here the Proſelites were entertained, here the Beggars were relieved, and received Alms. Theſe Gates were ſeldom ſhut, and the Houſes of Chriſtian compaſſion ſhould be always open. This therefore *beautified* this Gate, as Charity beautifies any of the Churches. Largeneſs of heart, and tender compaſſion at the Church-door, is excellent. It is the bond of perfectneſs, 1 *Cor.* 12. *ult. chap.* 13. 1, 2, 3, 4. *Heb.* 13. 1, 2, 3, *Joh.* 5, 6. 7. *Col.* 3. 14.

The Church-Porch to this day is a coming in for Beggars, and perhaps this practice at firſt was borrowed from the Beggars lying at the Temple-gate This Porch was large, and ſo ſhould the Cha-

rity of the Churches be. It was for length, the bredth of the Temple, and of the ſame ſize with the Holieſt of all, 1 *King.* 6.3. 2 *Chron.* 3.4, 5, 6, 7, 8.

The firſt might be to teach us, in Charity we ſhould not be nigardly, but accoring to the bredth of our ability, we ſhould extend it to all the Houſe, and that in our ſo doing the very emblem of Heaven is upon us, of which the Holieſt was a Figure. *As therefore we have opportunity, let us do good to all,* &c.

It is a fine ornament to a true Church, to have a large *Church-porch*, or a wide boſom for reception of all that come thither to worſhip. This was commanded to the Jews, and their glory ſhone when they did accordingly. *And it ſhall come to paſs in what place the ſtranger ſojourneth, there ſhall ye give him his inheritance, ſaith the Lord God*, Ezek. 42.23.

This Porch was as I ſaid, not only for length, the bredth of the Temple, and ſo the length and bredth of the Holieſt: But it was, if I miſtake not, for height, *far* higher then them both. For the holy place was but *thirty* Cubits high, and the moſt Holy but *twenty*: but the Porch was in height an hundred and twenty Cubits. This beautiful Porch therefore was four

times as high as was the Temple itſelf; 1 *King.* 6. 2, 20. 2 *Chron.* 3. 4.

One excellent Ornament therefore of this Temple was, *for that it had a Porch ſo high.* Hence he ſays, *This houſe that is high,* that is ſo famous for height: So high as to be ſeen afar off. *Charity,* if it be rich, runs up from the Church like a *Steeple,* and will be ſeen afar off; I ſay, if it be rich, large, and abounds. Chriſt's Charity was blazed abroad, 'twas ſo high no Man could hide it, and the Charity of the Churches will be ſeen from Church to Church; yea, and will be ſpoken of to their commendations in every place, if it be warm, fervent, and high, *Mark* 7. 36. 2 *Cor.* 8. 24. *chap.* 9. 2, 13, 14.

XXI. *Of the Ornaments of the Porch of the Temple.*

THere were three things belonging to the Porch, beſides its height, that was an Ornament unto it.

I. It was over-laid within with *Gold.*
II. It had the Pillars adjoyned unto it.
III. It was the *inlet* into the Temple.

Firſt, It was over-laid with *Gold. Gold*

oft-times was a type of grace, and particularly *of the grace of love*. That in *Solomon*'s Chariot called Gold, is yet again mentioned by the name, *Love*: Song 3. 9, 10. As it is in the Church, the grace of Love, is as Gold: 'Tis the greatest, the richest of Graces, and that which abides for ever; Hence they that shew much love to Saints, are said to be *rich* 1 *Tim.* 6. 17, 18, 19. And hence Charity is called a *treasure*, a *treasure in the heavens*, Luk. 12. 33, 34. Love is a golden Grace, let then the *Churches*, as the Porch of the Temple was, be *in-laid* with love as gold.

Secondly, It had the Pillars adjoyned to it, the which, besides their statelinesse seem to be there typically to teach example. For there was seen by the space of four Cubits, their *Lilly-work in the Porch* 1 King. 7. 19.

Of their *Lilly-work*, I spake before. Now that they were so placed, *that* they might be seen in the Porch of the House it seems to be for example to teach the Church, that she should live without worldly care, as did the Apostles, the first Planters of the Church. And let Ministers do this: they are now the Pillars of the Churches, and they stand be-

fore the Porch of the Houſe, let them alſo ſhew their *Lilly work* to the Houſe, that the Church may learn of them to be without carefulneſs, as to worldly things, and alſo to be rich in love, and charity towards the brethren.

A covetous Miniſter is a baſe thing, a Pillar more ſymbolizing *Lot's Wife*, then an *holy Apoſtle* of Jeſus Chriſt, let them, ſince they ſtand at the door, and ſince the eyes of all in the Porch are upon them, be Patterns and Examples of good works, 1 *Tim.*6.10,11,12. *Tit.*2.7.

Thirdly, Another Ornament unto this Porch, was, that it was an *inlet* into the Temple. Charity is it which receiveth *Orphans*, that receiveth the poor and afflicted into the *Church*; worldly love, or that which is carnal, ſhuts up bowels, yea, and the *Church-doors* too, againſt the poor of the Flock: wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O *Churches*, let your Miniſters be beautified with your love, that they may beautifie you with their love, and alſo be an Ornament unto you, and to that Goſpel they miniſter to you, for Jeſus Chriſt's ſake.

XXII. *Of the Aſcent, by which they went up into the Porch of the Temple.*

1. THis Porch alſo had certain ſteps, by which they went up into the Houſe of the Lord. I know not directly the number of them. Though *Ezekiel* ſpeaks ſomething about it, *Ezek.* 40. 38, 39. Hence when Men went to worſhip in the Temple, they were ſaid, *To go UP into the Houſe of the Lord*, Iſa. 38. 22.

Theſe ſteps which were the *aſcent* to the Temple, were *SO curiouſly* ſet, and alſo ſo *finely wrought*, that they were amazing to behold. Wherefore when the Queen of *Sheba*, who came to prove *Solomon*'s Wiſdom, *ſaw the Houſe which he had built, and his aſcent by which he went up into the Houſe of the Lord, ſhe had no more ſpirit in her.* She was by that ſight quite drowned and overcome, 1 *King.* 10. 4, 5.

2. Theſe ſteps, whether Cedar, Gold, or Stone, yet that which added to their adornment was, *the wonderment of a Queen.* And whatever they were made of, to be ſure they were a ſhadow of thoſe ſteps, which we ſhould take *to*, and *in* the Houſe

of

of *God*. *Steps of God*, Pſal. 85. 13. *Steps ordered by him*, Pſal. 37. 23. *Steps ordered in his Word*, Pſal. 119. 133. *Steps of Faith*, Rom. 4. 12. *Steps of the Spirit*, 1 Cor. 12: 18. *Steps of truth*, 3 John 4. *Steps waſht with butter*, Job 29. 6. *Steps taken before, or in the preſence of God*. *Steps butted and bounded* by a Divine Rule. Theſe are ſteps indeed.

3. There are therefore no ſuch ſteps as theſe to be found any where in the World. A *ſtep* to *honour*, a *ſtep* to *riches*, a *ſtep* to *worldly glory*, thoſe are everywhere; but what are theſe to the ſteps by which Men do aſcend, or go up to the Houſe of the Lord?

He then that entreth into the Houſe of the Lord, is an aſcending man; as it is ſaid of *Moſes*, he went *UP into the Mount to God*. It is aſcending, to go into the Houſe of *God*. The World believe not this, they think 'tis going downward to go up to the Houſe of *God*, but they are in a horrible miſtake.

The ſteps then by which Men went up into the Temple, are, and ought to be oppoſed to *thoſe* which Men take to their luſts and empty glories. Hence ſuch ſteps are ſaid, not only to decline from *God*, but to take hold of the *path to death*, and

hell, Pſal. 44. 18. Prov. 2. 18. chap. 5. 5. chap. 7. 25, 26, 27.

The ſteps then by which Men *went up* to the *Houſe of the Lord*, were ſignificative of *thoſe ſteps* which Men take, when they go to God, to Heaven, and Glory, for theſe ſteps were the way to God, to God in his holy Temple.

But how few are there, that as the Queen of the *South*, are taken with theſe goodly *ſteps*? Do not moſt rather ſeek to puſh away our feet from taking hold of the path of life, or elſe lay ſnares for us in the way? But all theſe notwithſtanding, the Lord guide us in the way of his ſteps, they are goodly ſteps, they are the beſt.

XXIII. *Of the Gate of the Porch of the Temple.*

1. THE Porch, at which was an Aſcent to the Temple, had a Gate belonging to it. This Gate, according to the Prophet *Ezekiel*, *was ſix Cubits wide.* The Leaves of this Gate was double, one folding this way, the other folding that, *Ezek.* 40. 48.

Now

Now here some may object, and say, *Since the way to God by these doors were so wide*, why doth Christ say, *the way* and *gate is narrow?*

Answ. The straitness, the narrowness, must not be understood of the Gate simply, but because of that cumber that *some* Men carry with them, that pretend to be going to Heaven. Six Cubits! What is sixteen Cubits to him who would enter in here with all the World on his back? The young Man in the Gospel, who made such a noise for Heaven, might have gone in easie enough; for in six Cubits breadth there is room, but poor Man, he was not for going in thither, unless he might carry in his houses upon his shoulder too, and now the Gate was strait, *Mark* 10. 17,18,19.20,21,22.

Wherefore he that will enter in at the Gate of Heaven, of which this Gate into the Temple *was a type*, must go in *by himself*, and not with his bundles of trash on his back, and if he will go in thus, he need not fear, there is room. The *righteous Nation that keepeth the truth, they shall enter in*, Isa. 26. 2.

2. They that enter in at the Gate of the inner Court must be clothed in fine Linnen, how then shall they go into the

Temple, that carry the clogs of the dirt of this World at their heels. *Thus ſaith the Lord, No ſtranger uncircumciſed in heart, or uncircumciſed in fleſh, ſhall enter into my Sanctuary*, Ezek. 44. 9.

3. The wideneſs therefore of this Gate is for this cauſe here made mention of, to wit, to encourage them that would gladly enter thereat, according to the mind of God, and not to flatter them that are not for leaving of all for God.

4. Wherefore let ſuch as would go in remember that here is room, even a Gate to enter in at, *ſix Cubits wide*. We have been all this while but on the outſide of the Temple, even in the Courts of the Houſe of the Lord, to ſee the beauty and glory that is there. The beauty hereof made Men cry out, and ſay, *How amiable are thy Tabernacles, O Lord of Hoſts! My Soul longeth, yea fainteth for the Courts of the Lord*; and to ſay, *A day in thy Courts is better then a thouſand*, Pſal. 84. 1, 2, &c.

XXIV.

XXIV. *Of the Pinacles of the Temple.*

1. THere was alſo ſeveral *Pinacles* belonging to the Temple. Theſe *Pinacles* ſtood on the top *aloft*, *in the air*, and were ſharp, and ſo difficult to ſtand upon: what men ſay of their number and length, I wave, and come directly to *their* ſignification.

2. I therefore take *thoſe Pinacles* to be types of thoſe *lofty*, *airy Notions*, with which ſome Men delight themſelves, while they hover like Birds, above the ſolid and godly truths of Chriſt. Satan attempted to entertain Chriſt Jeſus with this *Type*, and *Anti-tipe*, at once, when he ſet him on one of the *Pinacles* of the Temple, and offered to thruſt him upon a falſe confidence in God, by a falſe and unſound interpretation of a Text, *Mat.* 4. 5, 6. *Luke* 4. 9, 10, 11.

3. You have ſome Men cannot be content to worſhip *IN the Temple*, but muſt be aloft, no place will ſerve them, but *Pinacles*, Pinacles; that they may be ſpeaking *in* and *to* the *air*, that they may be promoting their heady Notions, in-

ſtead of ſolid truth; not conſidering that now they are where the Devil would have them be, they ſtrut upon their points, their pinacles, but let them look to it. there is difficult ſtanding upon pinacles, their Neck, their Soul is in danger. We read, God is *in* his Temple, not *upon thoſe* pinacles, *Pſal.* 11.4. *Hab.* 2.20.

4. 'Tis true, Chriſt was once upon one of theſe, but the Devil ſet him there, with intent to have daſht him in pieces by a fall; and yet even then told him, if he would venture to tumble down, he *ſhould be kept from daſhing his foot againſt a ſtone.* To be there, therefore, was one of Chriſt's temptations, conſequently one of Satan's ſtratagems, nor went he thither of his own accord, for he knew that there was danger, he loved not to clamber pinacles.

5. This ſhould teach Chriſtians to be *low* and *little* in their own eyes, and to forbear to intrude into airy and vain ſpeculations, and to take heed of being puffed up with a foul and empty mind.

XXV. *Of the Porters of the Temple.*

1. THere were *Porters* belonging to the Temple. In *David*'s time their number was four thouſand Men, 1 *Chron.* 23. 5.

2. The *Porters* were of the *Levites*, and their work was *to watch at every Gate of the houſe of the Lord.* At the Gate of the outward Court, at the Gates of the inner Court, and at the Door of the Temple of the Lord, 2 *Chron.* 35. 15.

3. The work of the Porters, or rather the reaſon of their watching, was to look that none not duly qualified, entered into the Houſe of the Lord. *He ſet*, ſaith the Text, *Porters at the Gates of the Houſe of the Lord, that none which was unclean in any thing ſhould enter in*, 2 Chron. 23. 19.

4. The excellency of the *Porters*, lay in theſe three things; their *watchfulneſs*, *diligence*, and *valour*, to make reſiſtance to thoſe that as unfit would attempt to enter thoſe *Courts*, and the *Houſe of God*, 1 *Chron.* 26. 6. *Mark* 13. 34.

5. Theſe Porters were Types of our Goſpel Miniſters, as they are ſet to be

Watch-

Watchmen in and over the Church, and the holy things of God. Therefore as Christ gives to every Man in the Church his work, *so he commands the Porter to watch*, Isa. 21. 11. Ezek. 3. 17. chap. 33. 7. Acts 20. 17, 28, 29, 30, 31. 2 Tim. 4. 5. Rev. 3. 2, 3.

6. Sometimes every awakened Christian, is said to be a Porter, and such at Christ's first knock open unto him immediately, *Luke* 12. 36, 37, 38, 39.

7. The Heart of a Christian is also sometimes called the Porter, for that when the true Shepherd comes to it, to him, it, this Porter, openeth also, *John* 10. 3.

8. This last has the Body for his *Watch-house*, the *Eyes*, and *Ears*, for his *Port-holes*: The *Tongue* therewith to cry, *Who comes there?* as also to call for aid, when any thing unclean shall attempt with force and violence to enter in, to defile the House.

XXVI.

XXVI. *Of the Charge of the Porters of the Temple more particularly.*

1. THE Charge of the Porters was to keep their Watch in *four-ſquare*, even round about the Temple of God. Thus it was ordained by *David*; before him by *Moſes*, and after him by *Solomon his Son*, 1 Chron. 9. 24. Numb 3. 2 Chron. 23. 19 chap. 35. 15.

2. The Porters had, ſome of them, the charge of the *Treaſure chambers*, ſome of them had the charge of the miniſtring Veſſels; even to bring them in and out by tale. Alſo the opening and ſhutting of the Gates of the Houſe of the Lord, was a part of their Calling and Office.

1. I told you the Porters were Types of our Goſpel-Miniſters, as they are Watch-men, *in*, and *over* the Houſe of God; and therefore in that they were thus to watch round about the Temple, what is it, but to ſhew, how diligent Satan is, to ſee if he may get in ſomewhere, by ſome means to defile the Church of God. He goes round and round, and round us, to ſee if he can find

find a *Hog-hole* for that purpose.

2. This also sheweth that the Church of it self, without its *Watch-men*, is a weak, feeble, and very helpless thing; What can the Lady, or Mistress do, to defend her self against Thieves, and sturdy Villains, if there be none but she at home? 'Tis said, *when the shepherd is smitten, the sheep shall be scattered.* What could the Temple do without its *Watch-men?*

3. Again, in that the Porters had charge of the *Treasure-chambers* (as it is, 1 *Chr.* 9. 26.) It is to intimate, that the Treasures of the Gospel are with the Ministers of our God; and that the Church next to Christ, should seek them at *their* mouth. *We have this Treasure in earthen Vessels*; saith *Paul*, and they are *stewards* of the *manifold mysteries of God*, 1 Cor. 4. 1. 2 Cor. 4. 7. 1 Pet. 4. 10. Eph. 4. 11, 12, 13.

4. These are God's true Scribes, and bring out of their Treasury things new and old: or as he saith in another place, *At our Gates*, that is, where our Porters watch, *are all manner of pleasant fruit, which I have laid up for thee, O my beloved*; Mat. 13. 52. Song 7. 13.

5. Further, some of them had charge

of

of the miniſtring Veſſels, and they were to bring them in and out by tale, 1 *Chron.* 9. 28.

1. If by miniſtring Veſſels you underſtand *Goſpel Ordinances*, then you ſee who has the charge of them; to wit, the *Watch-men* and Miniſters of the Word, *Luke* 1.12. 2 *Theſſ.*2.15. 2 *Tim.*2.2.

2. If by miniſtring Veſſels, you mean the Members of the Church, for they are alſo miniſtring Veſſels, then you ſee who has the care of them, to wit, the Paſtors, the Goſpel Miniſters. Therefore *obey them that have the rule over you, for they watch for your Souls, as they that muſt give an account, that they may do it with joy, and not with grief, for that is unprofitable for you*, Rom. 9. 23, 13, 17.

3. The opening of the Gates did alſo belong to the Porters, to ſhew that the power of the Keys, to wit, of opening and ſhutting, of letting in and keeping out of the Church, doth miniſterially belong to theſe Watchmen, *Mat.* 16. 19. *Heb.* 12. 15.

4. The Concluſion is, Then let the Churches love their Paſtors, hear their Paſtors, be ruled by their Paſtors, and ſuffer themſelves to be watched over, and to be exhorted, counſelled, and if need be,

be reproved, and rebuked by their Paſtors. And let the Miniſters not ſleep, but be watchful, and look to the Ordinances, to the Souls of *the Saints*, and the Gates of the Churches. Watchman, Watchman, watch.

XXVII. *Of the Doors of the Temple.*

NOW we are come to the Gate of the Temple; namely to that which let out of the Porch into the holy place.

1. Theſe Doors or Gates were folding, and they opened by degrees. Firſt a *quarter*, then a *half*, after that *three quarters*, and laſt of all the *whole*. Theſe Doors alſo hanged upon Hinges of Gold, and upon poſts made of the *goodly Olive-tree*: 1 King. 6. 33, 34. Ezek. 41. 23, 24.

2. Theſe Doors did repreſent Chriſt, as he is the way to the Father, as alſo did *the Door of the Tabernacle*, at which the People were wont to ſtand, when *they went to* enquire of God. *Wherefore Chriſt ſaith, I am the door*, (alluding to this) *By me, if any man enter he ſhall be ſaved, and ſhall go in and out and find paſture*; Exod. 33. 9, 10. chap. 38. 8. chap. 40. 12. Levit.

Levit.1.3,4. chap.8.3,4,13. chap.15.14. Numb.6.13,18. chap.10.3. chap. 25. 6, chap.27.2. 1 Sam.2.22. John 10.9.

1. *I am the Door.* The Door into the *Court*, the Door into the *Porch*, the Door into the *Temple*, the Door into the *Holieſt*, the Door to the *Father*. But now we are at the Door of the *Temple*.

2. And obſerve it, this Door by *Solomon* was not meaſured, as the Door of the *Porch* was: for though the Door into *the Court*, and the Door into the *Porch* were meaſured, to ſhew that the right to *Ordinances*, and the *inlet* into the Church, is to be according to a *preſcript Rule*, yet this Door was not meaſured; to ſhew that Chriſt, as he is the *inlet* to ſaving *grace*, is beyond all meaſure, and unſearchable. Hence his *grace* is called unſearchable riches, *and that above all we can ask or think, for that it paſſeth knowledge*, Eph. 3.8, 19, 20.

3. It is therefore convenient that we put a note upon this, that we may diſtinguiſh *rule* and *duty*, from grace and pardoning mercy; for, as I ſaid, tho' Chriſt, as the Door to outward Priviledges, is ſet forth by *rule* and *meaſure*: yet, as he is the door to *grace and favour*, never crea-

ture,

ture, as yet did see the length and bredth of him, *Eph.* 3, 17, 18, 19.

4. Therefore, I say, this Gate was not measured, for what should a rule do here, where things are beyond all measure?

5. This Gate being also *to open by degrees*, is of signification to us, for 'twill be opening first by one fold, then by another, and yet will never be set wide, wide open, until the Day of Judgment. For then, and not till then, will the whole of the matter be open. *For now we see thorow a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known,* 1 Cor. 13. 12.

XXVIII. *Of the Leaves of this Gate of the Temple.*

THE *Leaves* of this Gate or Door, as I told you before, were *folding*, and so, as was hinted, has something of signification in them. For by this means, a Man, especially a *young Disciple*, may easily be mistaken; thinking that the whole passage, when yet but a part was open, whereas three parts might be yet kept undiscovered to him. For these Doors, as

as I ſaid before, were never yet ſet wide open, I mean in the *antitype*; never Man yet ſaw all the riches, and fulneſs which is in Chriſt. So that, I ſay, *a new comer*, if he judged by preſent ſight, eſpecially if he ſaw but little, might eaſily be *miſtaken*, wherefore ſuch for the moſt part are moſt horribly afraid, that they ſhall never get in thereat.

How ſay'ſt thou, young comer, is not this the caſe with thy Soul? So it ſeems to thee that thou art to big, being ſo great, ſo *Tun-bellied* a ſinner. But O thou ſinner, fear not, the Doors are *foulding doors*, and may be opened wider and wider again after that; wherefore when thou comeſt to this Gate, and imagineſt there is not ſpace enough for thee to enter, *Knock and it ſhall be wider opened unto thee*, and thou ſhalt be received, *Luk.* 11.9. *Joh.* 9. 37. So then, whoever thou art, that art come to the door, of which the Temple-door was a type, truſt not to thy firſt conceptions of things, but believe there is grace abundance: Thou knoweſt not yet what Chriſt can do, the Doors are *folding-doors*. He *can do exceeding abundantly above all that we ask or think*, Eph. 3. 20.

The *Hinges*, on which theſe Doors do hang,

hang, were, as I told you, Gold, to signifie that they both turned upon motives, and *motions of love*, and also that the openings thereof were rich. Golden hinges *the Gate to God doth turn upon.*

The Posts on which these Doors did hang, *were of the Olive-tree, that fat* and *oily Tree*; to shew that they do never open with *lothness*, or sluggishness, as Doors do, whose Hinges wanteth Oyl. They are always *oily*, and so open easily and quickly to those who knock at them. Hence you read, that he that dwells in this House, gives freely, loves freely, and doth us good with all his heart. Yea, saith he, *I will rejoyce over them to do them good, and I will plant them in this Land assuredly with my whole heart, and with my whole soul*, Jer. 3. 12, 14, 22. Jer. 32. 41. Revel. 21. 6. chap. 22. 17.

Wherefore the *Oyl of Grace*, signified by this Oily Tree, or these *Olive-posts*, on which these Doors do hang, do cause that they open glibly, or frankly to the Soul.

XXIX. *What the Doors of the Temple were made of.*

1. THE Doors of the Temple were made of *Firr*, that is ſo *ſweet-ſcented*, and pleaſant to the ſmell, 1 *King.* 6. 34.

2. Mankind is alſo often compared to the *Fir-tree*, as *Iſa.* 41. 19. *chap.* 55. 13. *chap.* 60. 17. and *chap.* 14. 8.

3. Now ſince *the Doors of the Temple* were made of the ſame, doth it not ſhew, that the way into God's houſe, and into his favour, is by the ſame nature which they are of, that thither enter, even *thorough the veil, his fleſh?* (Heb. 10.) For *this Door*, I mean the *Antitype*, doth even ſay of himſelf, *I am as a green Fir-tree, from me is thy fruit found*, Hoſ. 14. 8.

4. This *Fir-tree* is Chriſt, Chriſt as Man, and ſo as the way to the Father. The Doors of the Temple are alſo as you ſee here, made of the *Fir-tree:* even of that Tree which was a Type of the Humanity of Jeſus Chriſt. Conſider, *Heb.* 2. 14.

5. The *Fir-tree* is alſo the houſe of the

Stork

Stork, that unclean Bird, even as Chriſt is a harbour and ſhelter for ſinners. *As for the Stork*, ſaith the Text, the *Fir-Tree is her Houſe:* and Chriſt ſaith to the Sinners, that ſee their want of ſhelter, *Come unto me, and I will give you reſt. He is a refuge for the oppreſſed, a refuge in time of trouble*, Deut. 14. 18. Levit. 11. 19. Pſal. 104. 17. Pſal. 84. 2, 3. Mat. 11. 27, 28. Heb. 6. 17, 18, 19, 20.

He is, as the Doors of Firr of the Temple, the *inlet* to God's Houſe, to God's preſence, and to a partaking of his Glory. Thus God did of old by ſimilitudes teach his People his way.

XXX. *How the Doors of the Temple were adorned.*

AND *Solomon* carved upon the Doors *Cherubims, Palm-trees, and open Flowers, and overlaid them all with Gold*, 1 King. 6. 35. Ezek. 41. 15.

He carved Cherubims thereon: Theſe Cherubims were Figures, or Types of *Angels*, and for as much as they were carved here upon the Door, it was to ſhew,

First, What delight the Angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting like Servants at the Door of their Lord's house.

Secondly, It may be also to shew how much pleased they are to be where they may see sinners come to God. *For there is joy in the presence of the Angels of God over one sinner that repenteth and comes to God by Christ for mercy*, Luke 15. 10.

Thirdly, They may be also placed here to behold with what *reverence*, or *irreverence*, those that come hither to worship, do behave themselves. Hence *Solomon* cautions those that come to God's house, to worship, *That they take heed to their feet, because of the Angels*. *Paul* also says, Women must take heed that they behave themselves in the Church as they should, *and that because of the Angels*, Eccles. 5. 1, 2, 6. 1 Cor. 11. 10.

Fourthly, They may also be carved upon the Temple Doors, to shew us how ready they are, so soon as any poor Creature comes to Christ for life, to take the care and charge of its conduct thorough this miserable World: *Are they not all ministring spirits, sent forth to minister for those which shall be heirs of salvation?* Heb.

Fifthly, They may also be carved here, to shew that they are ready at Christ's Command, to take vengeance for him, upon those that despise his People, and hate his Person. Hence he bids the world take heed what they do to his little ones, *for their Angels behold the face of their Father which is in heaven*, and are ready at the Door to run at his bidding, *Mat.* 18. 10.

Sixthly, Or Lastly, They may be carved upon these *Doors*, to shew that Christ Jesus is the very Supporter and Upholder of Angels, as well as the Saviour of sinful Man: for, as he is before all things, *so by him all things consist*: Angels stand by Christ, Men are saved by Christ, and therefore the very *Cherubims themselves*, were carved upon these Doors, to shew they are upheld, and subsist by him, 1 *Cor.* 8. 6. *Col.* 1. 17. *Heb.* 1. 3.

Secondly, Again, as the Cherubims are carved here, so there were *Palm-trees* carved here also. The Palm-tree *is upright*, it twisteth not it self awry, *Jer.* 10. 5.

1. Apply this to Christ, and then it shews us the uprightness of his heart, word, and ways with sinners. *Good and upright is the Lord, therefore will he teach*

sinners

ſinners in the way, in at the Door to Life, *Pſal.* 25. 8. *Pſal* 92. 15.

2. The Palm or *Palm-tree* is alſo a token of victory, and as placed here, it betokeneth the conqueſt that Chriſt the Door ſhould get over Sin, Death, the Devil, and Hell, for us, *Rom.* 7. 24. *chap.* 8. 37. 1 *Cor.* 15. 54, 55, 56. *Rev.* 7. 9, 10, 11.

3. If we apply the Palm-tree to the Church, as we may; for ſhe alſo is compared thereto, *Song* 7. 8,9,10. Then the *Palm-tree* may be carved here, to ſhew, That none but ſuch as are *upright of heart* and *life*, ſhall dwell in the preſence of God. *The hypocrite*, ſays *Job*, *ſhall not come before him. The upright*, ſays *David*, *ſhall dwell in thy preſence*, Job 13. 16. Pſal. 24. 3,4.

They are they *that are* clothed in white Robes, which ſignifies uprightneſs of life, that ſtand before the Lamb with *Palms* in their hands, *Rev.* 7. 9.

Thirdly, There was alſo carved upon theſe Doors *open Flowers*. And that to teach us that here is the ſweet ſcent and fragrant ſmell, and that the coming Soul will find it ſo in Chriſt, this Door. *I am*, ſaith he, *the Roſe of Sharon, and the Lily of the Vallies*: And again, *His Cheeks are as*

Beds of Spices and ſeveral Flowers, his Lips like Lilies drop ſweet ſmelling myrrhe, Song 2. 1. chap. 5. 13.

Open Flowers: Open Flowers are the ſweeteſt, becauſe *full grown*, and becauſe, as ſuch, they yield their fragrancy moſt freely. Wherefore, when he ſaith, upon the doors are *open Flowers*, he ſetteth Chriſt Jeſus forth in his good ſavours, as high as by ſuch ſimilitudes he could. And that both in Name and Office. For *open Flowers* lay, by their thus opening themſelves before us, all their beauty alſo moſt plainly before our *faces*. There are varieties of beauty in *open Flowers*, the which they alſo commend to all *obſervers*. Now upon theſe doors, you ſee are open *Flowers*, Flowers ripe, and ſpread before to ſhew that his Name and Offices are glory *to them*, that by him do enter his Houſe to God his Father, *Song* 1. 1, 2, 3, 4.

All theſe were over-laid with fine gold. Gold is moſt rich of all Metals, and here 'tis ſaid the Doors, the Cherubims, the Palm trees, and open Flowers, *were over-laid therewith.* And this ſhews that theſe things are rich in themſelves, even ſo they ſhould be to us.

We have a Golden Door to go to G

by, and golden Angels to *conduct us thorough the World:* we have golden Palm-trees, as tokens of our victory, and golden Flowers to ſmell on all the way to Heaven.

XXXI. *Of the Wall of the Temple.*

THE Wall of the Temple was *cieled with Firr, which he over-laid with fine gold: and ſet thereon Palm trees, and Chains,* 2 Chron. 3. 5,6,7.

The Walls were as the Body of the Houſe, unto which Chriſt alluded, when he ſaid, *Deſtroy this Temple, and in three days I will raiſe it up,* Joh. 2. 19,21.

Hence *to be,* and worſhip *in the* Temple, was a type of being in Chriſt, and worſhipping God by him. For *Chriſt,* as was ſaid, is the *great* Temple of God, in the which all the Elect meet, and in whom they do ſervice *to, and for his Father.*

Hence again, the true Worſhipers are ſaid to *be in him,* to *ſpeak in him,* to *walk in him,* to *obey in him,* (2 Cor. 2. 14. *chap.* 12. 19. *Col.* 2. 6.) For as of *old* all *true Worſhip* was to be found at the Temple, ſo *now* it is only found with Chriſt and

with them that are in him. The promise of old was made to them that *worshipped* within these Walls. *I will give*, saith he, *to them in my house, and within my walls*, (to them that worship there in truth) *a place, and a name, better then that of Sons and of Daughters*, Isa. 5. 6, 5.

But now in New-Testament times, *all the promises in HIM are yea, and in HIM Amen, to the glory of God by us*, 2 Cor. 1. 20.

This is yet further hinted to us, in that 'tis said these Walls are cieled with Firr; which, as was shewed before, was a figure of the humanity of Jesus Christ.

A Wall is for defence, and so is the humanity of Jesus Christ. 'Tis, was, and will be our defence for ever. For it was that which underwent, and overcame the Curse of the Law, and that in which our everlasting righteousness is found. Had he not in that interposed, we had perished for ever. Hence we are said to be reconciled to God in the body of his flesh thorough death, *Col.* 1. 19,20. *Rom.* 5. 8, 9, 10.

Now this Wall was *overlaid with fine gold*, Gold here is a figure of the righteousness of Christ, by which we are justified in the sight of God. Therefore you

read that his Church as justified, is said to stand at his right hand in Cloth of Gold. *Upon thy right hand did stand the Queen in Gold of Ophir.* And again, *Her clothing is of wrought gold,* Psal. 45 9,13. This the Wall was over-laid with, this the Body of Christ was filled with. Men, while in the Temple, were clothed with Gold, even with *the Gold of the Temple*: and Men in Christ are clothed with righteousness, the righteousness of Christ. Wherefore this Consideration doth yet more illustrate the matter.

In that the Palm-trees were *SET* on this Wall, it may be to shew, that the Elect are fixed in Jesus, and so shall abide for ever.

Chains were also carved on these walls, yea, and they were Golden Chains; there were Chains on the Pillars; and now also we find Chains upon the Walls, *Philip.* 1. 12, 13.

1. Chains were used to hold one Captive, and such *Paul* did wear at *Rome*, but he calls them his Bands in Christ.

2. Chains sometimes signifie great afflictions, which God lays on us for our sins, *Psal.* 107. 9,10,11. *Lam.* 1. 14. *chap.* 3. 7.

3. Chains also may be more mystically

understood, as of *those Obligations* which the love of God lays upon us, *to do and suffer for him*, *Acts* 20. 22.

4. Chains do sometimes signifie beauty and comely Ornaments: *Thy Neck*, saith Christ to his Spouse, *is comely with Chains of Gold*: And again, *I put Bracelets upon thy hands, and a Chain about thy neck*: Song 1. 10. Ezek. 16. 8, 9, 10, 11. Prov. 1. 9.

5. Chains also do sometimes denote Greatness and Honour, such as *Daniel* had, when the King made him the Third Ruler in the Kingdom, *Dan.* 5. 7, 16, 29.

Now all these are Temple-chains, and are put upon us for good, some to prevent our ruine, some to dispose our minds the better, and some to dignifie, and to make us noble. Temple chains are brave Chains. None but Temple worshippers must wear Temple-chains.

XXXII. *Of the garnishing of the Temple with precious Stones.*

AND *he garnished the house with precious stones for beauty*, 2 Chr. 3. 6, 7.

1. This

1. This is another Ornament to the Temple of the Lord; wherefore as he ſaith, *it was garniſhed with them*; he ſaith, It was garniſhed with them, *for beauty*. The Line ſaith *garniſhed*, the Margent ſaith, *covered*.

2. Wherefore I think, they were fixed as *Stars*, or as the *Stars in the Firmament*, ſo they were ſet in the Cieling of the Houſe, as in the Heaven of the holy Temple.

3. And thus fixed, they do the more aptly tell us, of what they were a figure, namely, of the Miniſterial Gifts, and Officers in the Church. For Miniſters, as to their Gifts and Office, *are called Stars of God*, and are ſaid *to be in the hand of Chriſt*, Rev. 1. 20.

4. Wherefore, as the Stars *glitter* and *twinkle* in the Firmament of Heaven: So do true Miniſters in the Firmament of his Church, 1 *Chron.* 29. 2. *John* 5. 35. *Dan.* 12. 3.

5. So that 'tis ſaid again, theſe Gifts *came down* from above, as ſignifying they diſtil their dew from above. And hence again, the Miniſters are ſaid to be ſet Over us in the Lord, as placed in the Firmament of his Heaven to give a light upon his Earth. *There is Gold, and a multitude*

titude of rubies, but the lips of knowledge are a precious Jewel, Prov. 20. 15.

Verily 'tis enough to make a Man in this house, *look always upward*; since the Cieling above head doth thus glitter with precious Stones.

Precious Stones, all manner of precious Stones; Stones of all colours: *For there are divers gifts, differences of administrations, and diversities of operations: but it is the same God which worketh all in all*, 1 Cor. 12. 4, 5, 6.

Thus had the Cieling of this House a *Pearl* here, and there a *Diamond*; here a *Jasper*, and there a *Saphire*; here a *Sardius*, and there a *Jacinth*; here a *Sardonix*, and there an *Amathist*. *For to one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge; to one the gift of healing, to another faith; to this man to work miracles, to that a spirit of prophesie; to another the discerning of spirits; to another divers kinds of tongues*, 1 Cor. 12. 8, 9, 10, 11.

He also over-laid the House, Beams, Posts, Walls, Doors, &c. and all with Gold. O what a beautiful House the Temple was, how full of glory was it! And yet all was but a shadow, a shadow of things to come, and which was to be answer-

answered in the *Church of the living God*, the Pillar and Ground of Truth, by better things than these.

XXXIII. *Of the Windows of the Temple.*

AND *for the House, he made Windows of narrow Lights*, 1 Kings 6. 4. There was Windows for this House, Windows for the Chambers, and Windows round about; *Ezek.* 4. 16, 22, 23, 24, 25, 29, 33, 36.

These Windows were of several sizes, but *all narrow*, narrow *without*, but *wide within*, they also were *finely* wrought, and *beautified* with goodly stones; *Isa.* 54. 14.

1. Windows, as they are to an house, an ornament, so also to it they are a *benefit*. *Truly the light is good, and a pleasant thing it is for the eye to behold the Sun*; Eccles. 11. 7. The Window is that which Christ looks forth at, the Window is that which the Sun looks in at; *Song* 2. 9.

2. By the light which shines in at the Window, we also see to make, and keep the House clean, and also to do what business is necessary there to be done. *In thy*

light we see light; light to do our duty, and that both to God and Man.

3. These Windows therefore were figures of the written Word, by and thorough which *Christ* shews himself to his, and by which we also apprehend him. And hence the *Word of God* is compared to a *glass*, thorough which the light doth come, and by which we see not only the beams of the Sun, but our own *smutches* also, 2 *Chron.* 3.18. *Jam.* 1.23,24,35.

4. The Lights indeed were narrow, wherefore we see also thorough *their antitype* but *darkly*, and imperfectly. *Now we see thorough a glass darkly*, or as in a riddle, *now we know but in part*, 1 Cor. 13.12.

5. Their windows and their light are but of *little service to those that are* without; the World sees but little of the beauty of the Church by the light of the written Word, though the Church by that light can see the dismal state of the World, and also how to avoid it.

XXXIV.

XXXIV. *Of the Chambers of the Temple.*

IN the Temple *Solomon* made Chambers, 1 *King.* 6. 5.

1. The *Chambers* were of ſeveral ſizes; ſome little, ſome large; ſome higher, ſome lower; ſome more inward, and ſome outward.

2. Theſe Chambers were for ſeveral Services, ſome were for reſts, ſome to hide in, ſome to lay up treaſure in, and ſome for ſolace and delight, 2 *Chron.* 3. 9. *Ezek.* 40 7. *chap.* 41. 5, 9, 44. 2 *Chron.* 31. 11, 12. 2 *King.* 11. 1, 2, 3. *Ezra* 8. 29.

1. They were for reſting places. Here the Prieſts and Porters were wont to lodge.

2. They were for hiding places. Here *Jehoſhebath* hid *Joaſh* from *Athaliah* the term of ſix years.

3. They were alſo to lay the *Temple Treaſure*, or dedicated things in, that they might be ſafely kept there for the Worſhippers.

4. And ſome of them were for ſolace and delight; and I muſt add, ſome for durable habitation. Wherefore in ſome of

of them, ſome dwelt always, yea their Names dwelt there when they were dead.

1. Thoſe of them which were for reſt, were types of that reſt, which by faith we have in the Son of God, *Matt.* 11. and of that Eternal reſt which we ſhall have in Heaven by him; *Heb.* 4. 3.

2. Thoſe Chambers which were for hiding, and ſecurity, were types of that ſafety which we have in Chriſt from the rage of the World; *Iſa.* 26. 20.

3. Thoſe Chambers which were for the reception of the Treaſures, and dedicated things, were types of Chriſt, as he is the common *ſtore-houſe* of believers. *For it pleaſed the Father that in him ſhould all fulneſs dwell, and of his fulneſs we all receive, and grace for grace*; John 1. 16. Col. 1. 19.

4. Thoſe Chambers that were for ſolace and delight, were types of thoſe retirements, and ſecret meetings of Chriſt with the Soul, where he gives it his imbraces, and delights her with his boſom and raviſhing delights. *He brought me*, ſaid ſhe, *into his Chambers, into the Chamber of her which conceived me*; and there he gave her his love; *Song* 1. 4. *Chap.* 3. 4.

5. The

5. The Chambers which were for durable dwelling-places, were types of those eternal dwelling-places, which are in the Heavens, prepared of Christ and the Father, for them that shall be saved; *Joh.* 14. 1, 2, 3, 4. 2 *Cor.* 5. 1, 2, 3, 4.

This it is to dwell on high, and to be safe from fear of evil. Here therefore you see are Chambers for *rest*; Chambers for *safety*, Chambers for *Treasure*, Chambers for *Solace*, and Chambers for *durable* Habitations. O the rest and peace that the Chambers of Gods high house will yield to its Inhabitants in another World. Here they will rest from their *labours*, rest upon their *beds*, rest with *God*. rest from *sin*, temptation, and all sorrow; *Revel.* 14. 13. *Isa.* 57. 1, 2. 2 *Thes.* 1. 7.

God therefore then shall wipe all tears from our eyes, even when he comes out of his Chamber as a Bridegroom, to fetch his Bride, his Wife, unto him thither, to the end they may have eternal solace together.

O these are far better *then the Chambers of the South.*

XXXV. *Of the Stairs, by which they went up into the Chambers of the Temple.*

THere was *Stairs*, by which Men went up into these Chambers of the Temple, and they were but one pair, and they went from *below* to the *first*, and so to the *middle*, and thence to the highest Chambers in the Temple, 1 *King.* 6. 8. *Ezek.* 41. 7.

1. These Stairs were *winding*, so that they *turned about* that did go up them. So then, he that assayed to go into these Chambers, must *turn* with the Stairs, or he could not go up, no, not into the *lowest Chambers.*

2. These Stairs therefore were a type of *a twofold repentance.* That by which we *turn from nature to grace*, and that by which we turn from the *imperfections* which attend a state of grace, *to glory.* Hence true repentance, or the right going up these turning Stairs, is called *repentance to salvation*; for true repentance stoppeth not *at the reception of grace*, for that is but a going up these Stairs to the middle Chambers, 2 *Cor.* 7. 10.

Thus

Thus therefore the Soul, as it goes up these ſtairs, *turns and turns*, till it enters the doors of the higheſt Chambers.

It groans, though in a ſtate of grace, 'cauſe that's not the ſtate of glory. I count then that from the firſt to the middle Chambers, may be a type of turning *from nature to grace*; but from the middle to the higheſt, theſe Stairs may ſignifie a turning ſtill from the imperfections and temptations that attend a ſtate of grace, to that of immortality and glory, 2 *Cor.* 5. 1, 2, 3, 4, 5, 6, 7, 8, 9.

For as there are *turning Stairs*, from the loweſt to the middle Chambers, ſo the Stairs from thence *ſtill turn*, and ſo will do, till you come to the higheſt Chambers. I do not ſay that they that have received grace, do repent they received grace; but I ſay, they that have received grace, are yet ſorry that grace is not conſummate in glory. And hence they are for going up thither ſtill theſe *turning Stairs*; yea, they cannot reſt below, as they would, till they aſcend to the higheſt Chambers. *O wretched man that I am*; *and in this we groan earneſtly*, is the language of gracious Souls, *Rom.* 7. 20. 2 *Cor.* 5. 1, 2, 3.

True,

True, every one doth not do thus, that comes into the Temple of God, many reſt *below* Stairs, they like not to go *turning upward*. Nor do I believe that all that bid fair for aſcending to the middle Chambers, get up to the higheſt ſtories, *to his Stories in the Heavens*: Many in Churches, who *ſeem* to be *turned* from nature to grace, have not the grace to go up *turning ſtill*, but reſt in that *ſhew* of things, and ſo die below a ſhare in the higheſt Chambers.

All theſe things are true in the Antitype, and, as I think, prefigured by theſe *turning ſtairs*, to the Chambers of the Temple. But this *turning*, and *turning ſtill*, diſpleaſes ſome much, they ſay it makes them giddy: but I ſay there is no way like this, to make a Man ſtand ſteddy; ſtedfaſt in the faith, and with boldneſs in the day of Judgment. For he has this ſeated in his heart, I went up by the *turning Stairs*, till I came to the higheſt Chambers. A ſtrait pair of Stairs, are like that Ladder by which Men aſcend to the Gallows, they are the *turning ones*, that lead us to the Heavenly-Manſion-houſes. Look therefore, you that come into the Temple of God to worſhip, that you ſtay not at the foot of theſe *turning Stairs*,

Stairs, but go up thence; yea, *up* them, and *up* them, and *up* them, till you come to the view of the Heavens; yea, till you are poſſeſt of the higheſt Chambers. How many times has God by the Scripture called upon you to *TURN*, and told you you muſt *Turn or Dye*: and now here he has added to his Call, *a Figure*, by placing a Pair of *turning Stairs* in his Temple, to convict your very ſences, that you muſt *TURN*, if you mean to go up into his holy Chambers, and ſo into his Eternal Manſion-houſes: and look that you turn to purpoſe. For every turning will not ſerve. Some turn, but not to the moſt High, and ſo turn to no purpoſe.

XXXVI. *Of the molten Sea that was in the Temple.*

THere was alſo a *molten* Sea in the Temple, it was made of *braſs*, and contained *three thouſand* baths; 2 *Chron.* 4. 2, 3, 4, 5, 6, 7, 8.

This Sea was for the Prieſts to waſh in, when they came into the Temple, to accompliſh the Service of God: to waſh their hands and feet at, that they might

not

not when they came thither, die for their unpreparedneſs. The *Laver* alſo which was in the Wilderneſs, was of the ſame uſe there, *Exod.* 28.

1. It was, as may be ſuppoſed, called a Sea, for that it was large to contain, and a Sea of *braſs*, for that it was made thereof. It is called in *Revelations* a Sea of *glaſs*, alluding to that in the Wilderneſs, which was made of the brazen *Looking-glaſſes* of Women, that came to worſhip at the Door of the Tabernacle, *Rev* 4 6. *chap.* 15. 2. *Exod.* 28. 8.

2. It was alſo ſaid to be *molten*, becauſe it was made of that faſhion, *by fire*, and its *Antitype* therefore ſaid to be a Sea of *glaſs* mingled with fire, *Rev.* 15. 2.

1. This Sea was a figure of the Word of the Goſpel, in the cleanſing vertue of it, which vertue *then* it has, when mingled with the fire of the Holy Ghoſt. And to this Chriſt alludes, when he ſaith, *Now ye are clean through the Word, which I have ſpoken unto you*, John 15. 3.

2. It was a figure of the Word, without mixture of Mens inventions: Hence it is called, *pure Water*. Having your *Bodies waſht with pure water*: And again, *He ſanctifies and cleanſeth his Church with the waſhing of water by the word*, Eph. 5. 26, Tit. 3. 5. All

All these places are an allusion to the *molten Sea*, at which of old they washed, when they went into the Temple to worship. Therefore, saith he, being washed *let us draw near to God*, Heb. 10.22.

3. This Sea from brim to brim was compleat ten Cubits; perhaps to shew, there is as much in the *Word of the Gospel* to save, as there is in the *ten Words* to condemn.

4. From under this Sea round about appeared Oxen, *ten in a Cubit did compass it round about*, 2 Chron. 4.3. Understand by these Oxen, *Ministers*, for to them they are compared, in 1 *Cor.* 9. 9. And then we are taught whence true Ministers come, to wit, from under the power of the Gospel, for this Sea breeds Gospel-Ministers, as the Waters breed Fish.

5. 'Tis also said in the Text, that these Oxen were cast, when the Sea was cast: insinuating that when God ordained a word of grace to save us, he also in his decree provided *Ministers* to preach it to us to that end. *Paul* tells us that he was made a Minister of the *Gospel*, *according to God's eternal purpose which he purposed in Christ Jesus our Lord*, Eph. 3. 9, 10, 11. Col. 1. 25.

6. This

6. This Sea is said to have a *brim* like *the brim of a Cup.* To invite us as well to drink of its *grace*, as to wash in its *Water.* For the Word and Spirit when mixt, has not only a *cleansing*, but a saving quality in it; 2 *Chr.* 4. 1, 2, 3, 4, 5. 1 *Cor.* 15. 1, 2.

7. This brim was wrought *with Lilies*: or was like *a Lily-flower*: To shew how they should grow and flourish, and with what beautiful Robes they should be adorned, who were washed, and did drink of this holy Water: Yea, that God would take care of them, as he also did of *Lilies*, and would not fail to bestow upon them, what was necessary for the Body, as well as for the Soul; *Matt.* 6. 28, 29, 30, 31, 32, 33.

XXXVII. *Upon what the molten Sea stood in the Temple.*

1. THis molten Sea stood upon the backs of *twelve brazen Bulls, or Oxen*, 2 Chron. 4. 4

2. These Oxen, as they thus stood, *looked three towards the North, three toward*

ward the West, three toward the East, and three towards the South.

3. These *twelve Oxen*, were types of the *twelve Apostles* of the Lamb, who, as these Beasts, stood looking into the four corners of the Earth, and were bid to go Preach the Gospel in all the World.

4. They were compared to Oxen, because they were *clean*, for the *Oxe* was a *clean* beast. Hence the Apostles are called *Holy*. They were compared to *Oxen*, because the *Oxe* is *strong*; and they also were *mighty* in the Word, *Prov.* 14.4. 2 *Cor.* 12. 12.

5. The *Oxe* will not lose what he has got by *drawing*; He will not let the Wheels go back; So the Apostles were set to defend, and not let that Doctrine go back, which they had preached to others, nor did they, they delivered it pure to us.

6. One of the Cherubs of which you read in the Vision, had a face like an Ox, to shew that the Apostles, these Men of the first order, are most like the Angels of God; *Ezek.* 1. 10.

7. In that they stood with their Faces every way, it was as I said, to shew how the Apostles should carry the Gospel into all the World: *Matt.* 28. 19. *Mark* 16. 8. An

8. And obſerve, Juſt as theſe Oxen were placed *looking* in the Temple every way, even ſo ſtand ope the Gates of the new Jeruſalem, to *receive* thoſe that by their Doctrine ſhould be brought into it. *And they ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdom of God*, Rev. 21. 13, 14. Luke 13. 29.

9. Theſe Oxen bear this molten Sea upon their back, to ſhew that they ſhould be the Foundation-workmen of the Goſpel, and that it ought not to be removed, as was the molten Sea of old from that Baſis to another.

10. It is alſo ſaid concerning theſe Oxen, that thus did bear this molten Sea, *that all their hinder parts were inwards*, that is, covered by that Sea that was ſet upon their backs. Their *hinder parts*, or as the Apoſtle has it, *our uncomely parts*: 1 Cor. 12. 23, 24.

11. And indeed it becomes a Goſpel-Miniſter to have his uncomely parts covered with that grace, which by the Goſpel he preacheth unto others. As *Paul* exhorts *Timothy* to take *heed unto himſelf, and to his doctrine*, 1 Tim. 4. 6.

12. But alas, there are too too many, who, can they but have their Heads covered

vered with a few Gospel-notions, care not though their *hinder parts* are seen of all the World. But such are false Ministers, the Prophet calls them the *Taile*. *The Prophet that speaketh lies*, either by word or with his feet, *he is the tail*, Isa. 9. 15. Prov. 6. 12, 13.

13. But what a shame is it to hide his head under this molten Sea, *while his hinder parts hang out*. Such an one is none of Christ's Oxen, for they with honour to their Master, *shew their Heads*, before all the World, for that their hinder parts are inward, covered.

14. Look to thy hinder parts, Minister; least while thy mouth doth preach the Gospel, thy nakedness and shame be seen of those which hear thee.

For they that do not observe to learn this Lesson themselves, will not teach others to believe the Word, nor to live a Holy Life: They will learn of them to shew their shame, instead of learning to be holy.

XXXVIII. *Of the Lavers of the Temple.*

BEſides this *molten Sea*, there was *ten Lavers in the Temple*. Five of which were put on the *right* ſide, and five alſo on the *left*: 2 Chron. 4. 6.

1. Of their faſhion, and their furniture, you may ſee 1 *King*. 7. Theſe Lavers, as the molten Sea, were Veſſels which contained Water, but they were not of the ſame uſe with it. True, they were both to waſh in; The Sea to waſh the *Worſhippers*, but the Lavers to waſh the *Sacrifice*. *He made the ten Lavers to waſh in them ſuch things as they offered for burnt offering, but the Sea was for the Prieſt to waſh in*: 2 Chron. 4. 6.

2. The burnt-offering was a type of the body of Chriſt, which he once offered for our ſins, and the fire on which the Sacrifice was burned, a type of the curſe of the Law which ſeized on Chriſt, when he gave himſelf a ranſom for us. *For therefore that under the Law was called the burnt-offering, becauſe of the burning upon the Altar*; Levit. 6. 8.

But what then muſt we underſtand by theſe

these Lavers, and by this Sacrifice being washed in them, in order to its being burned upon the Altar.

I answer, verily, I think, that the *ten Lavers* were a figure of the *ten Commandments*: In the purity and perfection of Christ's obedience to which, he became capable of being made a burnt-offering, acceptable to God for the sins of the People. Christ was *made under the Law*, and all his acts of obedience to God for us, *was legal*, and his living *thus* a perfect legal life, was his washing his offering in these *ten-Lavers*, in order to his presenting it upon the Altar for our sins. *The Lavers went upon Wheels*, to signifie walking feet, and Christ walked in the Law, and so became a clean offering to God for us. *The Wheels were of the very same as was the Lavers*; To shew that Christ's obedience to the Law was of the same, as to *length* and *breadth* with its commands, and demands; to their utmost tittle and extent. The inwards and legs of the burnt-offering was to be washed in these Lavers, *Levit.* 1. 9, 13. 2 *Chro.* 4. 6. To shew that Christ should be pure and clean in heart and life.

We know that obedience, whether Christ's, or ours; is called *a walking in*

the way, typified by the *Lavers* walking upon their *Wheels*. But I mean not by Chriſt his waſhing of his offering, that he had any filthineſs cleaving to his nature or obedience: Yet this, I ſay, that *ſo far* as *our guilt* laid upon him, could *impede*, *ſo far* he wiped it off by waſhing in theſe *Lavers*. For his offering was to be without blemiſh, and without ſpot to God. Hence ti's ſaid he ſanctified himſelf, in order to his ſuffering; *And being made perfect, he became the Author of eternal ſalvation to all them that obey him*; Joh. 17. 19. Heb. 5, 6, 7, 8, 9, 10.

For, albeit, he came holy into the World, yet *that* holineſs was but *preparatory* to that by which he ſanctified himſelf in order to his ſuffering for ſin. That then which was his immediate preparation for his ſuffering, was his obedience to the Law, his waſhing in theſe Lavers. He then firſt yeilded compleat obedience to the Law on our behalf, and then as ſo qualified offered his waſhed Sacrifice for our ſins without ſpot to God.

Thus therefore he was our burnt-offering waſhed in the ten Lavers, that he might, according to Law, be accepted of the Lord.

And he ſet five of the Lavers on the right ſi

ſide of the houſe, and five of them on the left. Thus was the ten divided, as the Tables of the Law, one ſhewing our duty *towards* God, the other our duty *towards* Neighbour: in both which the burnt-offering was waſhed, that it might be clean in both reſpects.

They might alſo be thus placed, the better to put the People in mind of the neceſſity of the Sanction of Chriſt, according to the Law, in order to his offering of Himſelf an Offering to God for us.

XXXIX. *Of the Tables in the Temple.*

HE *made alſo ten Tables, and placed them in the Temple, five on the right hand, and five on the left,* 2 Chro. 4. 8.

Some, if not all of theſe Tables, ſo far as I can ſee, was they on which the burnt-offering was to be cut in pieces, in order to its burning.

Theſe Tables were made of *Stone*, of *hewn Stone*, on which this work was done; *Ezek.* 40. 40, 41, 42, 43, 44.

Now ſince the burnt-offering was a fi-

gure of the Body of Christ, the Tables on which this Sacrifice was slain, must needs, I think, be a type of the heart, the stony heart of the Jews: For had they not had hearts hard as an *Adamant*, they could not have done that thing.

Upon these Tables therefore, was the death of Christ contrived, and this horrid murder acted, even upon these Tables of Stone.

In that they are called Tables of *hewen Stone*, It may be to shew, that all this cruelty was acted under smooth pretences, for hewen stones are smooth. The Tables were *finely wrought* with Tools, even as the hearts of the Jews were with *hypocrisie*. But alas they were *stone still*, that is, hard and cruel, else they could not have been an *Anvil* for Satan to forge such horrid Barbarism upon. The Tables were in number the same with the Lavers, and were set by them, to shew what are the fruits of being devoted to the Law, as the Jews were, in opposition to Christ and his holy Gospel: there flows nothing but hardness, and a stony heart from hence. This was shewed in its first writing, *it was writ on Tables of stone*, figures of the heart of Man, and on the same Tables or hearts was the death of Jesus Christ compassed.

On

One would think that the meekneſs, gentleneſs, or good deeds of Jeſus Chriſt, might have procured in them ſome relentings, when they were about to take away his life; but alas, their hearts were Tables of Stone. What feeling, or compaſſion can a *ſtone* be ſenſible of? Here were *ſtony* hearts, *ſtony* thoughts, *ſtony* counſels, *ſtony* contrivances, a *ſtony* Law and *ſtony* hands: and what could be expected hence, but barbarous cruelty indeed? *If I aſk you, ſaid Chriſt, you will not anſwer me, neither will you let me go.* Luk. 22. 68.

In that theſe *ſtony* Tables were placed about the Temple, it ſuppoſeth that they were Temple-men, Prieſts, Scribes, Rulers, Lawyers, *&c.* that were to be the Chief, on whoſe hearts this murder was to be deſigned, and by them inacted to their own Damnation, without repentance.

XL. *Of the Inſtruments wherewith this Sacrifice was ſlain, and of the four Tables they were laid on in the Temple.*

THE Inſtruments that were laid upon the Tables in the Temple, were not Inſtruments of Muſick, but thoſe with which the burnt-offering was ſlain.

And the four Tables were of hewen Stone for the burnt-offering: wherein alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the Sacrifice; Ezek. 40. 42, 43.

1. Here we are to take notice, that the Tables are the ſame, and ſome of them of which we ſpeak before.

2. The Inſtruments with which they ſlew the Sacrifice, was laid upon theſe Tables.

The Inſtruments with which they ſlew the Sacrifices, what were they, but a bloody Ax, bloody Knifes, bloody Hooks, and bloody Hands? For theſe we need no proof, matter of fact declares it.

But what were thoſe Inſtruments a type of?

Anſwer, Doubtleſs they were a type of our ſins. *They* were the bloody *Ax*, the

Knife, and bloody *Hands*, that ſhed his precious blood. They were the *meritorious* ones, without which he could not have died. When I ſay *ours*, I mean the ſins of *the World*. Though then the hearts of the Jews were the immediate Contrivers, yet they were our ſins that were the bloody Tools, or Inſtruments which ſlew the Son of God.

He was wounded for our tranſgreſſions, he died for our ſins; Iſa. 53. 1 *Cor.* 15. Gal. 1.

Oh theſe Inſtruments of us *Churls*, by which this poor Man was taken from off the Earth! *Iſa.* 32. 7 *Prov.* 30. 14.

The *Whip*, the *Buffetings*, the *Crown* of *Thorns*, the *Nails*, the *Croſs*, the *Spear*, with the *Vinegar* and *Gall* were all nothing in compariſon of our ſins. *For the tranſgreſſions of my people was he ſtricken*; *Iſa.* 53. Nor were the *ſlouts*, *taunts*, *mocks*, *ſcorns*, *deriſions*, &c. with which they followed him from the Garden to the Croſs, ſuch cruel Inſtruments as theſe. They were our ſins then, our curſed ſins, by, with, and for the ſake of which, the Lord Jeſus became a bloody Sacrifice.

But why muſt the Inſtruments be laid upon the Tables?

1. Take the Tables for the *hearts* of

the murderers, and the Instuments, for *their* sins, and what place more fit for such Instruments to be laid upon? 'Tis God's command, that these things should be laid to heart, and he complains of those that do not do it; *Isa.* 42. 25. *chap.* 57. 11.

2. Nor are Men ever like to come to good, until these Instruments with which the Son of God was slain, indeed be laid to heart. And they were eminently laid to heart even by them, soon after; the effect of which, was the conversion of thousands of them; *Acts* 2. 36, 37.

3. Wherefore when it says these Instruments must be laid upon the *stony Tables*, he insinuates that God would take a time to charge the murder of his Son home, upon the Consciences of them that did that murder, either to their conversion or condemnation. And is it not reason that they who did this horrid villany, should have their doings laid before their faces upon the Tables of their heart: *That they may look upon him, whom they have pierced, and mourn*; Zech. 12. 10. Revel. 1. 7.

4. But these Instrments were laid but upon some of the Tables, and not upon all the Ten, to shew that not *all*, but

but *some* of those, so horrid, should find mercy of the Lord.

5. But we must not confine these Tables only to the hearts of the bloody Jews, they were *our* sins for the which he died. Wherefore these Instrments should be laid upon *our Tables* too, and the Lord lay them there for good, that we also may see our horrid doings, and come bending to him for forgiveess.

6. These Instrments thus lying on the Tables in the Temple, became a continual Motive to God's People to Repentance, for so oft as they saw these bloody and cruel Instruments, they were put in mind how their sins should be the cause of the death of Christ.

7. It would be well also, if these Instruments were at all times laid upon our Tables; for our more humbling for our sins in every thing we do, especially upon the *Lord's* Table, when we come to eat and drink before him. I am sure the Lord Jesus doth more than intimate, that he expects that we should do so, where he saith, When ye eat that Bread, and drink that Cup, *Do this in remembrance of me.* In remembrance that I died for your sins, and consequently, that they were the meritorious cause of the shedding of my blood.

To conclude, Let all Men remember, that theſe cruel Inſtrments are laid upon the Tabe of their hearts, whether they ſee them there or no. *The ſin of Judah is written with a pen of Iron, and with the point of a Diamond, upon the Tables of their heart*; Jer. 17. 1.

A Pen of Iron will make Letters upon a Table made of *Stone*, and the Point of a Diamond will make Letters upon *Glaſs*. Wherefore in this ſaying, God informs us, that if we ſhall forbear to read theſe Lines to our Converſion, God will one day read them againſt us unto our Condemnation.

XLI. *Of the Candleſticks of the Pemple.*

AND he made ten Candleſticks of gold, according to the form, and he ſet them in the Temple, five on the right hand, and five on the left; 2 Chro. 4. 7.

1. Theſe Candleſticks were made of Gold, to ſhew the worth and value of them.

2. They were made after the form, or exact *according to rule*, like thoſe that were made in the Tabernacle, or accor-

ding

ding to the Pattern which *David* gave to *Solomon* to make them by; obſerve, there was great exactneſs in theſe, and need there was of this hint, that Men might ſee, that every thing will not paſs for *a right ordered* Candleſtick with GOD; *Exod.* 25. 31, 32, 33, 34, 35, 36. 1 *Cron.* 28. 15, 16.

Theſe Candleſticks are ſaid ſometimes to be *ten*, ſometimes *ſeven*, and ſometimes *one*. *Ten* here, ſeven *Revel.* 1. and *one* in *Zech.* 4. *Ten*, is a note of a *multitude*, and *ſeven*, a note of *perfection*, and *one*, a note of *unity*.

Now as the precious ſtones with which the Houſe was garniſhed, were a type of Miniſterial gifts: ſo theſe Candleſticks were a type of thoſe that were to be the Churches of the New Teſtament. Wherefore he ſays' *The Candleſticks which thou ſaweſt are the ſeven Churches*; Revl. 1. 12, 13, 20.

1 The Candleſticks were here in number, *ten*, to ſhew that Chriſt under the New Teſtament would have a many Goſpel Churches. *And I, if I be lifted up from the Earth*, ſaith he, *will draw all men unto me*; that is, abundance: *For the Children of the deſolate*, that is, of the New Teſtament Church, *ſhall be many more*

then

then they of the Jews were; Joh. 12. 32. Gala. 4. 27.

2. In that the Candlesticks were set by the Lavers and stony Tables, it might be to shew us, that Christ's Churches should be much in considering, that Christ, tho' he was righteous, yet died for our sins: Though his Life was according to the holy Law, yet our stony heatrs caused him to die. Yea and that the Candlesticks are placed there, it is to shew us also that we should be much in looking on the sins by which we caused him to die for the Candlesticks were set *by those Tables*, whereon they laid the Instrments, with which they slew the Sacrifice.

3. These Candlesticks being made according to form, seems not only to be exact as to fashion, but also as to work. For that in *Exodus* with its furniture, was made precisely of one Talent of Gold, perhaps to shew, that Christ's true Spouse is not to be a grain more, nor a dram less, but Just the number of God's Elect. This is Christ's compleatness, his fulness, *one* more, *one* less, would make his Body a Monster.

4. The Candlestick was to hold the light, and to shew it to all the House, and the Church is to let her light so shine,

that

that they without may see the light, *Mat.* 5. 15,16. *Luke* 8. 16. *chap.* 11. 33. *Chap.* 12. 35.

5. To this end the Candlesticks were supplied with Oil olive, a type of the supply that the Church hath, that her Light may shine, even of the Spirit of Grace.

XLII. *Of the Lamps belonging to the Candlesticks of the Temple.*

TO these Candlesticks belonged several *Lamps*, with their *Flowers*, and their *knops*; 2 Chro. 4. 21.

1. These *Lamps* were types of that profession, that the Members of the Church do make of Christ, whether such Members have saving grace, or not; *Mat.* 25. 1, 2, 3, 4, 5, 6, 7.

2. These Lamps were beautified with *Knops and Flowers*, to shew how *comely* and *beautiful* that Professor is, that adorns his Profession with a suitable Life and Conversation.

3. We read that the Candlestick in *Zecharias* had seven Lamps belonging to it, and a Bowl of Golden Oil on the top,

and

and that by Golden Pipes this Golden Oil emptied it ſelf into the Lamps, and all doubtleſs, that the Lamps might ſhine ; *Zech.* 4.

4. Chriſt therefore who is the High Prieſt, and to whom it belongs to dreſs the Lamps, doth dreſs them accordingly. But now there are a Lamp-Carriers of two ſorts, ſuch as have *only* Oyl in their Lamps and ſuch as have Oyl in their Lamps and Veſſels too, and both theſe belong to the Church, and in both theſe Chriſt will be glorified. And they ſhould have their proper places at laſt. They that have the Oyl of Grace in their hearts, as well as a Profeſſion of Chriſt in their hands, they ſhall go in with him to the Wedding ; but they who only make a Profeſſion, and have not Oyl in their Veſſels, will ſurely miſcarry at laſt : *Matt.* 25.

5. Wherefore, O thou Profeſſor ! Thou *Lamp-carrier* ! Have a care and look to thy ſelf, content not thy ſelf with *that only*, that will maintain the in a Profeſſion, for that may be done without ſaving grace. But I adviſe thee to go to *Aaron*, to *Chriſt*, the trimmer of our Lamps, and beg thy Veſſel ful of Oyl of him, (that is grace) for the ſeaſoning of thy heart, that

that thou mayſt have wherewith, not only to bear thee up *now*, but at the day of the Bridgroom's coming, when many a *Lamp* will go *out*, and *many* a Profeſſor be left in the *dark*, for that will to ſuch be a woful day; *Levit.* 24 2. *Matt.* 25.

Some there are, that are neither for *Lamps* nor *Oly* for themſelves, neither are they *pleaſed* if they think they ſee it in *others*. But *they* that have Lamps, and *they* that have none, and *they* which would blow out other folks light, muſt ſhortly appear to give an accout of all their doings to God. And then they ſhall ſee, what it is to have Oyl in their Veſſels and Lamps; and what 'tis to be without in their Veſſels, though 'tis in their Lamps; and what a diſmal thing 'tis to be a *Malignant* to either; but at preſent let this ſuffice.

XLIII. *Of the ſhew-bread on the Golden Table in the Temple.*

THere was alſo *Shew-bread* ſet upon a Golden Table in the Temple: 1 *Kings* 7. 48.

The *Shew-bread* conſiſted of *twelv*

Cakes

Cakes made of fine Flower, *Two tenth-deals was to go to one Cake, and they were to be ſet in order in two rowes upon the pure Table*; Exod. 29. 33. Levit. 8. 31. Chap. 24. 5, 6, 7, 8, 9.

1. Theſe twelve Loaves, to me, do ſeem to be a type of the twelve *Tribes* under the Law, and of the Children of God under the Goſpel, as they preſent themſelves before God, in, and by his Ordinances, thorow Chriſt. Hence the Apoſtle ſays, *For we being many are one bread*, &c. 1 *Cor.* 10. 17. For ſo were the twelve Cakes, though twelve, and ſo are the Goſpel Saints, though many. *For we being many are one body in Chriſt*; Rom. 12. 5.

2. But they were a type of the *true* Church, not of the *falſe*. For *Epharim*, who was the head of the Ten Tribes in their Apoſtacy, is rejected, as a Cake, not turned. Indeed he is call'd a Cake, as a *falſe* Church may be called a *Church*: but he is called a Cake not *turned*, as a falſe Church is not prepared for God, nor fit to be ſet on the Golden Table before him; *Hoſ.* 7. 8.

3. Theſe Cakes or Shew-bread, was to have Frankincenſe ſtrewed upon them, as they ſtood upon the Golden Table, which was

was a type of the ſweet perfumes of the Sanctifications of the Holy Ghoſt. To which, I think, *Paul* alludes, when he ſays, *The offering up of the Gentiles is acceptable to God, being ſanctified by the Holy Ghoſt*: Rom. 15. 16.

4. They were to be ſet upon the pure Table, new, and hot: to ſhew that God delighted in the Company of new and warm Believers. *I remember thee, the kindneſs of thy youth: when Iſrael was a child, I loved him.* Men, at firſt converſion, are like to a Cake well baked, and new taken from the *Oven*, they are warm, and caſt forth a very fragrant ſcent, eſpecially when, as warm, ſweet Incenſe is ſtrew'd upon them, *Jer.* 2. *Hoſ.* 11.

5. When the Shew-bread was *Old*, and *ſtale*, it was to be taken away, and new and warm put in its place, to ſhew that God has but little delight in the ſervice of his own People, when their duties grow *ſtale* and *mouldy*. Therefore, he removed his old, ſtale, mouldy Church of the Jews from before him, and ſet in their Rooms upon the Golden Table, the warm Church of the Gentiles.

6. The Shew-bread by an often remove, and renewing, was continally to all them before the Lord in his Houſes, to

ſhew

ſhew us, that all ways, as long as Ordinances ſhall be of uſe, God will have a new, warm, and ſanctified People to worſhip him.

7. *Aaron* and his Sons were to eat the old Shew-bread, to ſhew that when Saints have lived in the World as long as living is good for them; and when they can do no more ſervice for God in the World: they ſhall yet be accepted of Jeſus Chriſt, and that it ſhall be as Meat and Drink to him to ſave them from all their unworthineſſes.

8. The new Shew-bread was to be ſet even on the *Sabbath* before the Lord. To ſhew with what warmth of love and affections God's ſervants ſhould approach his Preſence upon his holy day.

XLIV. *Of the Snuffers belonging to the Candleſticks and Lamps of the Temple.*

AS there were *Candleſticks* and *Lamps*, ſo there were *Snuffers* alſo prepared for theſe in the Temple of the Lord. *And the SNUFFERS were Snuffers of Gold*, 1 King. 7. 50.

1. Snuffers: The uſe of Snuffers as to

Trim

Trim the *Lamps*, and *Candels*, that their Lights may ſhine *the brighter*.

2. Snuffers, you know are *biting*, *pinching* things, but uſe them *well*, and they will prove, not only beneficial to thoſe within the Houſe, but profitable to the Lights.

Snuffers, you may ſay, of what were they a type?

Anſwer, If our *ſnufs* are our *ſuperfluities of naughtineſs*; our *Snuffers* then are thoſe righteous *reproofs*, *rebukes*, and *admonitions*, which Chriſt has ordained to be in his Houſe for good; or as the Apoſtle hath it, *for our edification*; and perhaps, *Paul* alludes theſe, when he bids *Titus* to rebuke the *Cretians ſharply*, *that they might be ſound in the faith*, Tit. 1. 12, 13.

As who ſhould ſay, thou muſt uſe the Snuffers of the Temple, to trim their Lights withal, if they burn not well. Theſe Snuffers therefore are of great uſe in the Temple of God, only, as I ſaid, they muſt be uſed wiſely. 'Tis not for every fool *to handle Snuffers*, at, or about the Candles, leſt perhaps, inſtead of *mending* the light, they *put the Candle out*. And therefore *Paul* bids them that are *ſpiritual*, *do it*; Gal. 6. 1.

My reaſon tells me, that if I uſe theſe Snuffers as I ſhould, I muſt not only endeavour to take the ſuperfluous ſnuff away, *but ſo to do it, that the light thereby be mended*; which then is done, if, as the Apoſtle ſaith, *I uſe ſharpneſs to edification, and not for deſtruction*, 1 Cor. 5. 4, 5. 2 Cor. 13. 10.

Are not the ſeaven Churches is *Aſia* called by the Name of Candleſticks? And why Candleſticks, if they were not to hold the Candles? And Candles muſt have *Snuffers* therewith to trim the lights. And Chriſt who is our true *Aaron*, in thoſe rebukes which he gave thoſe Churches alluding to theſe *SNUFFERS* did it, that their lights might ſhine the brighter, *Revel.* 2 & 3. *Chapters.*

Wherefore as he uſed them, he did it ſtill with caution to their light, that it might not be impared. For as he ſtill thus trimed theſe Lamps, he yet encouraged what he ſaw would ſhine, if helped, He only *nipt the ſnuff away.*

Thus therefore he came to them with theſe Snuffers in his hand, and trimed their Lamps and Candleſticks, *Revel.* 2, 4. *ver.* 20. *chap.* 3, 2. *ver.* 15.

This ſhould teach *Miniſters*, to whom it belongs, under Chriſt, *to uſe the ſnuf-*

fers

Snuffers well. Strike at the *Snuff*, not at the *Light*, in all your rebukes and admonitions, ſnuff not your Lamps of a private revenge, but of a deſign to nouriſh grace and gifts in Churches. Thus our Lord himſelf ſays he did, in his uſing of theſe Snuffers about theſe Candleſticks *As many*, ſaith he, *as I love, I rebuke and chaſten; be zealous therefore, and repent*: Revel. 3. 19.

To conclude, *Watchman*, watch, and let not your ſnuffs be too long, nor pull them off with your Fingers, or carnal reaſonings, but with godly admontions, *&c.* Uſe your *ſnuffers* graciouſly, curb Vice, nouriſh Vertue, ſo you will uſe them well, and ſo your light will ſhine to the glory of God.

XLV. *Of the Snuff-diſhes that were with the Snuffers in the Temple.*

AS there were Snuffers, ſo there were alſo ſnuff-diſhes in the Temple *And they were alſo made of gold*, Exo. 25. 28. cha. 37. 23. Numb. 4. 9. The *ſnuff-diſhes* were thoſe in which the *ſnuffs* were put, when *ſnuffed* off, and by which they were carried

ried forth of the Temple. They therefore as the *Snuffers are*, are of great use in the Temple of God.

1. By them the golden Floor of the Temple is kept, from being daubed by the Snuffs.

2. By them also the clean hands of those that worship there, are kept from being defiled.

3. By them also the *stink of the Snufs* is sooneſt ſuppreſſed in the Temple, and consequently the tender Noſes of them that worship there, preserved from being offended.

Snuffs, you know are *daubing* things, *stinking* things, *nautious* things therefore we must take heed that they touch not this Floor on which we walk, nor defile the hands which we lift up to God, when we come to worship him. But how must this be done, but as we take them off with the *Snuffers*, and put them in these *Snuff-dishes*?

Some are for being at the *snuffs* with their *fingers*, and will also cast them at their feet, and daub the Floor of God's holy House, but usually such do burn, as well as defile themselves. *But is it not a shame for a man to defile himself with that vice which he rebuketh in another*? Let us then,

then, while we are taking away the ſnuffs of *others*, *hate even the garment ſpotted by the fleſh*, and labour to carry ſuch ſtink with the Snuff-diſhes out of the Temple of God.

Snuff-diſhes, you may ſay, *what are they?* I anſwer, If, *ſins*, are the *ſnuffs* and rebukes, and admonitions the *Snuffers*: Then methinks, *repentance*, or in caſe that be wanting, the *cenſures of the Church* ſhold be the *Snuff-diſhes*.

Hence *Repentance is called, a Church-cleanſing grace*, and *the Cenſures of the Churcch a purging out of old leven, and making it a new Lump*, 1 Cor. 5. 2. Cor. 7. 11.

Ah! were theſe *Snuff-diſhes* more of uſe in the Churches, we ſhould not have *this* Man's *ſnuff*, defile *that* Man's *fingers* as it doth. Nor would the Temple of God be ſo beſmeered with theſe ſnuffs, and be-daubed, as it is

Ah, *Snuffs* pull'ed off, lie ſtill in the Temple-floor, and there ſtink, and defile both feet and fingers; both the callings and converſations of Temple-worſhipers, to the diſparaging of Religion, and the making of religious worſhip but of low eſteem with men. And all, I ſay, for want of the due uſe of theſe *Snuffers*, and theſe *Snuff-diſhes*, there.

Nay,

Nay, are not whole Churches now defiled with those very *snuffs*, that long since were plucked off, and all for want of the use of these *snuff-dishes* according to the Lord's Commandment. For you must know that *reproofs* and *admonitions* are but of small use, *where repentance*, or Church-*censures*, are not thereto annexed. When Ministers use the *snuffers*, the people should hold the *snuff-dishes*.

Round reproofs for sin, when they light upon *penitent* hearts, then brave work is in the Church: Then the snuff is not only pulled away, but carried out of the Temple of God aright, *&c.*

And now the worship and worshipers shine like gold. *As an ear-ring of gold, and an ornament of fine gold: so is a wise reprover upon an obedient ear*, Prov. 25.12.

Ministers, it appertains to you to use the *snuffers*, and to teach the the People to hold the *snuff-dishes* right Acts 20, 21. 1 Tim. 4. 2. We must often be *snuffed* with these *snuffers*, or our light will burn but dimly, our Candle will also waste: Pray therefore, O men of God, look diligently to your people. Snuff them as you see there is need, but touch nor their snuff with your *WHITE* Fingers, a little *smuch on you* will be seen a great

great way. Remember alſo that you leave them no where, but with theſe *Snuff-diſhes*, that the Temple may be cleared of them.

Do with the Snuff, as the neat *Houſewife* doth with the *Toad*, which ſhe finds in her Garden. She takes the *Fork*, or a pair of *Tongs*, and therewith doth throw it over the Pales. Caſt them away, I ſay, with fear, zeal, care, revenge, and with great indignation: (2 *Cor.* 7. 11.) And then your Church, your Converſation, your Fingers, and all will be kept white and clean.

XLVI. *Of the Golden Tongs belonging to the Temple.*

THere was alſo *Tongs of Gold* uſed in the Temple of old, 1 *King.* 7. 49.

1. Theſe *Tongs* was uſed about the Altar, to order the fire there.

2. They vvere uſed too, about the Candleſtick, and are therefore called *HIS Tongs.*

3. Perhaps there vvas Tongs for both theſe Services, but of that the Word is ſilent.

But what were they used about the Candlestick to do?

Answ. To take holy fire from off the Altar to light the Lamps withal. For the fire of the Temple was holy fire, such as at first, was kindled from Heaven, and when kindled, maintained by the Priests, and of that the Lamps were lighted, *Lev.* 9. 24. 2 *Chron.* 7. 1.

Nor was there, upon pain of death, any other fire to be used there, *Lev.* 10. 1. These Tongs therefore was used to take fire from off the Altar, *to light the Lamps and Candlesticks withal.* For to trim the Lights, and dress the Lamps, was *Aaron's* work day by day, *Exod.* 40. 24, 25. *Levit.* 24. 2, 3. *Numb.* 8. 3. *He shall light and order the Lamps upon the pure Candlestick before the Lord, and Aaron did so; he lighted the seven Lamps thereof, as the Lord commanded Moses.*

What is a Lamp or Candlestick to us, if there be not light thereon; and how lighted without fire, and how shall we take up Coals to light the Lamps withal, if we have not Tongs prepared for that purpose?

With these Tongs fire also was taken from off the Altar, and put into the Censers to burn sweet Incense with, be-

for

fore the Lord. The Tongs then were of great use in the Temple of the Lord.

But what were the Tongs a type of?

The *Altar* was a type of *Christ*, the *fire*, of the *Holy Ghost*; and these Tongs were a type of that *holy hand of God's grace*, by which the *COALS*, or several dispensations, and gifts of this Holy Ghost are taken and given to the Church, and to her Members, for her work and profit in this World.

Tongs, we know, are used instead of *fingers*, wherefore *Aaron's golden Tongs*, were a type of Christs *golden fingers*: Song 5. 14.

Isaiah saith, That *one of the Seraphims flew to him with a live Coal in his hand, which he had taken with the Tongs from off the Altar.* Here the *type*, and *antitype*, to wit, *Tongs*, and hand, are put together: (*Isa.* 6.) But the Prophet *Ezekiel* treating of like matters, quite waves the *type*, the *Tongs*, and speaketh only of *this holy hand. And he spake to the man cloathed with linnen, and said go in between the wheels under the cherub,* (where the mercy-seat stood, where God dwelt, *Exod.* 2. *Psal.* 80. 1.) *and fill thy* Hand *with Coals of fire from between the Cherubims*, Ezek. 10. 2.

Thus you see our *golden Tongs*, are now turned *into a golden hand*; into the golden hand *of the man clothed in linnen*, which is Jesus Christ, who at his ascension received of God the Father the Spirit in all fulness, to give, as his Divine wisdom knew was best, the several Coals or Dispensations thereof unto his Church, for his praise, and her edification; *Matt.* 3. 11. *Acts* 2.

'Tis by *this* hand also, that this holy fire is put into our *Censers*. 'Tis this hand also that takes this Coal, therewith to touch the Lips of Ministers, that their Words may warm like fire: And 'tis by this hand that the Spirit is given to the Churches, as returns of their holy prayers; *Luke* 11. 1, 2. *Rom.* 8. 26. *Rev.* 8. 5.

'Twas convenient that the fire in the Temple should be disposed of by *golden Tongs*, but the *Holy Ghost*, by the *golden hand* of Christs grace, for that can wittingly dispose of it, according as Men and things are placed, and to do and be done in the Churches. Wherefore he adds, *And one Cherub stretched forth his hand from between the Cherubims, unto the fire that was between the Cherubims, and took thereof and put it into the hands of*

him that was clothed with Linnen, who took it and went out, Ezek. 10. 7.

By this hand then, by *this mans hand*, the Coals of the Altar are disposed of, both to the Lamps, the Candlesticks, the Censers, and the Lips of Ministers, according to his own good pleasure. And of all this was the Tongs in the Temple a Type.

XLVII. *Of the Altar of Incense in the Temple.*

THE *Altar* of Incense, was made first for the Tabernacle, and that of *Shittim* Wood, but it was made for the Temple of *Cedar*, and it was to be set before the Vail, that is, by the Ark of the Testimony, before the Mercy-Seat; that is, at the entring of the Holiest, but not within. And the Priest was to approach it every Morning, which, as to the holiest, he might not do. Besides, when he went in to make an Atonement, he was to take fire from off that Altar, to burn his Incense within the Holy Place: *Exod.* 30. 4, 5, 6, 7, 8, 9, 10. *Lev.* 16. 18.

1. It was called the golden Altar, because 'twas *over-laid with pure gold.* This Altar was not for burnt-offering, as the *brazen* Altar was, nor for the *meat-offering*, nor the *drink-offering*, but to *burn Incenſe* thereon, *ver.* 7. which ſweet Incenſe was a type of the grace of prayer: *Pſal.* 141. 2.

2. *Incenſe*, or that called *Incenſe here*, was not a *Simple*, but a *Compound*, made up of ſweet Spices, called *Stacte*, *Onycha* and *Galbanum*: Theſe three; and may anſwer to theſe three parts of this duty, to wit, *Prayer*, *Supplication* and *Interceſſion*: Exod. 30. 34, 35, 36, 37. *Chap.* 37. 29. 1 *Tim.* 2. 1.

3. This Incenſe was to be burned upon the Altar every Morning, upon that Altar, which was called the *Altar of Incenſe*, which was before the Vail, to ſhew, that it is our duty every Morning to make our Prayer to God by Jeſus Chriſt, before the Vail: that is, before the Door of Heaven, and there to *ſeek*, *knock and ask* for what we need, according to the word; *Luke* 11. 9, 10, 11, 12.

4. This Incenſe was to be kindled every Morning, to ſhew how he continueth interceeding for us, and alſo that all true praiſe of Men to God is by the

work,

work, the renewed work of the Holy Ghoſt upon our hearts, *Rom.* 8. 26.

5. Incenſe, as you ſee, was made of ſweet Spices, ſuch as were *gumme*, and ſo, *apt* to burn with a ſmoke, to ſhew, that not *cold* and *flat*, but *hot* and *fervent*, is the Prayer that flows from the ſpirit of *faith* and *grace*: Zech. 12. 10. Jam. 5. 16.

6. The ſmoak of this *Incenſe* was very ſweet and ſavoury; like pleaſant perfume: to ſhew how delightful and acceptable, the very ſound and noiſe of right Prayer is, unto the Noſtrils of the living God, becauſe it comes from a broken heart; *Pſal.* 51. 17. *Song* 2. 14.

7. This *Incenſe* was to be offered upon the golden Altar, to ſhew us that no Prayer is accepted, but what is directed to God, in the Name of his Holy and Bleſſed Son, our Saviour: 1 *Pet.* 2. 5. *Heb.* 13. 15.

8. They were commanded to burn *Incenſe* every Morning upon this Altar, to ſhew that God is never weary of the godly Prayers of his People. It alſo ſheweth, that we need every day to go to God for freſh Supplies of grace to carry us through this evil World.

9. This Altar, though it ſtood *without*

the Vail, to teach us to live by faith, and to make uſe of the Name of Chriſt, as we find it recorded in the firſt Temple; yet was placed ſo nigh unto the Holieſt, that the ſmell of the ſmoke might go in thither, to ſhew that it is not diſtance of place, that can keep the voice of true Prayer from our God, the God of Heaven: but that he will be taken with what we ask for according to his Word.

It ſtood, I ſay, nigh the Vail, nigh the Holieſt, and he that burnt Incenſe there, did make his approach to God. Hence the Pſalmiſt, when he ſpeaks of praying, ſaith, *'Tis good for me to draw nigh unto God.* Pſal. 73. 20. Heb. 10. 22.

10. This Altar thus placed, did front the Ark within the Vail: To put us in mind, that the Law is kept therein from hurting us: To let us know alſo, that the Mercy-Seat is above, upon the Ark, and that God doth ſit thereon, with his Pardon in his hand to ſave us. O! What ſpeaking things are types, ſhadows, and parables, had we but eyes to ſee, had we but ears to hear!

He that did approach the Altar with Incenſe of old, aright, (and then he did ſo, when he approached it by *Aaron*, his High-Prieſt) pleaſed God: how much more

more ſhall we have both Perſon and Prayers accepted, and a grant of what we need, if indeed we come as we ſhould to God by Jeſus Chriſt.

But take heed you approach not to a wrong Altar, take heed alſo that you come not with ſtrange fire, for they are dangerous things, and cauſe the Worſhipers to miſs of what they would enjoy. But more of this in the next particular.

XLVIII. *Of the golden Cenſers belonging to the Temple.*

THere were alſo golden Cenſers belonging to the Temple: and they were, either ſuch as belonged to the Sons of *Levi* in general, or that were for *Aaron*, and his Sons, in ſpecial; as *Numbers* 16. 6, 17, 18.

The Cenſers of the *Levites* were a type of ours, but the Cenſer of *Aaron*, was a type of *Chriſts*.

The Cenſers, as was hinted before, were for this uſe in the Temple, namely, to hold the holy fire in, on which Incenſe was to be burned before the Lord; *Lev.* 10. 1.

These Censers then were types of *hearts*. *Aarons* golden one, was a type of Christs golden heart, and the Censers of the *Levites*, were types of other Worshippers *hearts*.

The fire also which was put therein, was a type of that Spirit, by which we pray, and the Incense that burnt thereon, a type of our desires.

Of *Christs* Censer, we read, *Revelations* the viii. which is always filled with much Incense, that is with continual Intercessions, which he offereth to God for us: and from whence also there always goes a cloud of sweet savour, covering the Mercy-seat, *Levit.* 16. 13. *Heb.* 7. 25. *Revel.* 8. 3, 4.

But to speak of the Censers, and fire, and Incense of the Worshippers. For albeit they were all put under one rule, that is, to be according to Law, yet often times, *as were the Worshipers*, such was the Censers, Fire, and Incense.

1. Hence the two hundred and fifty Censers with which *Corah*, and his Company offered, are called *the Censers of sinners*. For they came with *wicked hearts*, *then* to burn Incense before the Lord: *Numb.* 16. 17, 37.

2. Again, as the Censers of these Men were

were called *the Censers of sinners*, shewing they came at that time to God with naughty hearts, so the fire that was in *Nadab* and *Abihu*'s Censers is *called strange fire*, which the Lord commanded them not: *Levit.* 10. 1.

3. This strange fire, was a type of that *strange spirit*, opposed to the spirit of God, *in* and *by* which, notwithstanding, some adventure to perform Worship to God.

4. Again, as these Censers are called the *Censers of sinners*, and this fire called, *strange fire*, so the Incense of such is also called *strange*, and is said to be an *abomination* unto God; *Exod.* 30. 9. Isa. 1. 13. Chap. 66. 3.

Thus you see that both the Censers, Fire, and Incense of some, is rejected, even as the *heart*, *spirit*, and *prayer* of sinners, are an abomination unto God: *Hos.* 7. 14. *Chap.* 4. 12. *Chap.* 5. 4. *Prov.* 28. 9.

But there was besides these, *true* Censers, *holy* fire, and *sweet* Incense among the Worshipers in the Temple, and their service was accepted by *Aaron* their High Priest: For that was done thorough the faith of Christ, and these were a type of our true Gospel-Worshipers, who come with

with *holy* hearts, the *holy* ſpirit, and *holy* deſires before their God, by their Redeemer. Theſe are a perfume in his Noſe. *The Prayer of the Upright is his delight. Davids Prayers went up like Incenſe, and the lifting up of his hands, as the Evening Sacrifice*, Prov. 15.8. Pſal. 141. 2.

Let them then that pretend to worſhip before God in his holy Temple, look to it that both their *Cenſers*, *Fire*, and *Incenſe*: *Heart*, *Spirit*, and *Deſires*, be ſuch as the Word requires. Leſt inſtead of receiving of gracious returns from the God of Heaven, their *Cenſers* be laid up *againſt them*, leſt the fire of God devours them, and their Incenſe becomes an abomination to him, as it happened to thoſe, made mention of before.

But, 'tis ſaid the Cenſers of Corah and his Company was hollowed.

Anſwer, So is Gods Worſhip, which is ſo his by his Ordination, yet even that very Worſhip may be ſpoiled by Mans tranſgreſſion. Prayer is GOD's Ordinance, but all Prayer is not accepted of God. We muſt then diſtinguiſh between the thing commanded, and our uſing of that thing. The Temple was GOD's Houſe, but was abuſed by the irreverence of thoſe that worſhiped there, even to the demoliſhing of it.

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A golden Cenſer is a gracious heart, heavenly fire is the Holy Ghoſt, and ſweet Incenſe the effectual fervent Prayer of Faith. Have you theſe? Theſe God expects, and theſe you muſt have, if ever your perſons or performances be of God accepted.

XLIX. *Of the golden Spoons of the Temple.*

1. THE Golden Spoons belonging to the Temple, were in number, according to *Moſes*, *twelve*; anſwering to the twelve Tribes. But when the Temple was builded, I ſuppoſe they were more, becauſe of the number of the Baſons, *Numb.* 7. 14, 20, 26, 32, 38, 40, 50, 56, 62, 68, 74, 80, 86.

2. The Spoons, as I ſuppoſe, were for the Worſhipers in the Temple *to eat that broth withal*, wherein the Treſpaſs-offerings were boiled: For which purpoſe there were ſeveral Cauldrons hanged in the corners of that Court called the Prieſts, to boyl them in: 1 *Sam.* 2. 13, 14. *Ezek.* 46. 19, 20.

3. Now in that he ſaith here were Spoons, what is it, but that there are

alſo *babes* in the Temple of the Lord. There was Broth for Babes, as well as Meat for Men, and Spoons to eat the Broth withal.

4. True, the Goſpel being more excellent then the Law, doth change the term, and inſtead of *Broth*, ſaith, *there is Milk for babes.* But in that he ſaith *Milk*, he inſinuates that there are *Spoons* for Children in the Church.

5. *I could not, ſaith* Paul *to them at* Corinth, *ſpeak to you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt, I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able,* 1 Cor. 3. 1, 2.

6. See, here were need of Spoons, milk is *Spoon-meat*; for here were thoſe which could not feed themſelves with Milk, let them then that are Men eat the ſtrong Meat, *For every one that uſeth milk is unskilful in the word of righteouſneſs, for he is a babe. For ſtrong meat belongeth to them that are of full age, who by reaſon of uſe have their ſences exerciſed to diſcern both good and evil*; Heb. 6. 13, 14.

7. Spoons, you know are to feed us with weak and thin food, even with that which beſt ſuteth with weak ſtomacks, or with a babiſh temper. Hence as the

ſtrong

ſtrong man is oppoſed to the *weak*, ſo the *milk* is oppoſed to the *ſtrong meat*.

8. So then, though the Babe in Chriſt is weaker then the Man in Chriſt, yet is he not by Chriſt left unprovided for: For here *is milk for babes, and ſpoons to eat it with.* All this is taught us by the Spoons, for what need is there of Spoons, where there is nothing to eat but ſtrong Meat?

9. Babes, you know, have not only *babiſh ſtomacks*, but alſo *babiſh tricks*, and muſt be dealt withal as Babes; their Childiſh talk, and frompered Carriages, muſt be born withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childiſh toys and ways. All which the Church muſt bear, becauſe they are God's Babes; yea, they muſt feed them too; For if he has found them milk & ſpoons, 'tis that they may be fed therewith, and live: Yea, grown Miniſters are Gods Nurſes, wherefore they muſt have a Lap to lay them in, and Knees to dandle them upon, and Spoons to feed them with.

11. Nor are the Babes, but of uſe in the Church of God, for he commands that they be brought to cry with the

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Congregation before the Lord, for mercy for the Land; *Joel* 2. 16.

12. Incenſe, I told you, was a type of Prayers, and the Spoons in the time of *Moſes*, were preſented at the Temple full of it. Perhaps to ſhew, that God will with the Milk which he has provided for them, give it to them as a return of their crying to him, even as the Nurſe gives the Child the Teat and Milk.

13. You know the Milk is called for, when the Child is crying, as we ſay to ſtop its mouth with it. O Babes, did you but cry ſoundly, God would give you yet more Milk.

14. *But what were thoſe golden Spoons a type of?*

I anſwer, If the Milk is the Juice, and Conſolations of the Word, then the Spoons muſt be thoſe *ſoft ſentences, and golden Concluſions*, with which the Miniſters feed their Souls by it. *I have fed you*, ſaid *Paul*, *with the Milk of the Word*; ſaith *Peter*, *even as you have been able to bear it.* Compare theſe two or three Texts; 1 *Pet.* 2. 1, 2, 3. 1 *Cor.* 3. 2. 1 *Theſſ.* 2. 7.

15. And this is the way to ſtrengthen the *weak hands*, and to *confirm the feeble knees.* This is the way to make them grow

grow to be Men, who now are but as Infants of days. Thus a little one may become a thouſand, and a ſmall one a ſtrong Nation. Yea, thus in time, you may make a little Child to joſtle it with a Leopard, yea, to take a Lyon by the beard; yea thus you may imbolden him to put his hand to the hole of the *Aſp*, and to play before the Den of the *Cockatrice*. Iſa. 11. 6, 7, 8. Chap. 60. 22.

Who is moſt ſtout, was once a Babe, he that can now eat meat, was ſometimes glad of Milk, and to be fed with the Spoon. Babes in Chriſt therefore muſt not be deſpiſed, nor over-look'd: God has provided them Milk, and Spoons to eat it with, that they may grow up to be Men before him.

L. *Of the Bowles and Baſons belonging to the Temple.*

AS there were Spoons, ſo there were *Bowles* and *Baſons* belonging to the Temple: Some of theſe were of Gold, and ſome of Silver: and when they were put together, their number was four hundred and forty. Theſe you read of, *Ezra* 1. 10. The

The *Bowles*, or *Basons* were not to wash in, as was the Sea and Lavers of the Temple, they were rather to hold *the Messes in*, which the Priests at their holy Feasts, did use to set before the People. This being so, they were types of that *proportion of faith*, by which, or by the measure of which, every man received of the holy food, for the nourishment of his Soul. For, as a Man, had he a thousand Messes set before him, he eating for his *health*, cannot go beyond what his stomack will bear: So neither can the Child of God, when he comes to worship in the Temple of God, receive of the good things that are there, beyond the *proportion of his faith*, or, as it is in another place, *according to the ability which God giveth*, Rom. 12. 6. 1 Pet. 4. 11.

And hence it is, that at the self-same Ordinance, some receive three times as much as others do: for that their *Bowl*, I mean their *faith*, is able to receive it. Yea, *Benjamins* Mess was five times as big as was the Mess of any of his Brethren; and so it is with some Saints, while they eat with their Brother *Joseph* in the House of the living God.

There are three go to the same Ordinance, and are all of them believers, who when

when they come home and compare notes, do find their receivings are not of the ſame quantity.

One ſays, I got but *little*; to'ther ſays, 'twas *a pretty good* Ordinance to me; the third ſays, I was *exceeding* well there. Why, to be ſure, he that had but little there, had there but little faith, for great faith in him would have received more. He had it then according to the largeneſs of his *Bowl*, even *according to his faith, even as God hath dealt to every man the meaſure of faith*, Rom. 12. 3. Mark, faith is a certain meaſure, and that not only as to its degree, but for that it can receive, retain, or hold what is put into it.

So then, here it is no matter how much Milk, or holy Broth there is, but how big is thy *Bowl*, thy *Faith*. Little Bowls hold but little; nor canſt thou receive, but as thy faith will bear: (I ſpeak now of Gods ordinary dealing with his People.) For ſo he ſaith in his Word. *According to thy Faith be it unto thee*; Matt. 9. 29.

If a Man goeth to the Ocean Sea for Water, let him carry *but* an *Egg-ſhell* with him, and with that he ſhall not bring a Gallon home. I know indeed that our little Pots, have a promiſe of being made

like the Bowls of the Altar; but ſtill our *Meſs* muſt be according to our *meaſure*, be that ſmall, or be it great. The ſame Prophet ſaith again, The Saints ſhall be filled *like Bowls, as the corners of the Altar*: which, tho' it ſuppoſes an enlargement, yet it muſt be confined to that meaſure of faith, which is provided for its reception; *Zech.* 9. 15. *Chap.* 14. 2. And ſuppoſe theſe Bowls ſhould ſignifie the promiſes; though the Saints, not the promiſes, are compared to them, becauſe they, not promiſes, are the Subjects of Faith: Yet it is the Promiſe by our meaſure of Faith in that, that is nouriſhing to our Souls.

When *Ahaſuerus* made a Feaſt to his Subjects, they *drank their Wine in Bowls*. They did not drink it by the largeneſs of the Veſſel, whence they drew it, but according to their health, and as their ſtomachs would ſo receive it, *Eſth.* 1.

Thy Faith then is one of the Bowls, or Baſons of the Temple, by, or according to which, thou receiveſt thy *Meſs*, when thou ſitteſt feaſting at the Table of God.

And obſerve, All the Bowls were not made of Gold, as all Faith is not of a ſaving ſort. 'Tis the Golden Faith that

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is right, the Silver Bowls were of an inferiour ſort, *Revel.* 3. 18.

Some, I ſay, have golden Faith, all Faith is not ſo. Wherefore look to it, Soul, that thy *Bowl*, thy faith, be golden faith, or of the beſt kind. Look, I ſay, after good faith, and great, for a great faith receives a great Meſs.

Of old, Beggars did uſe to carry their Bowls in their Laps, when they went to a Door for an Alms: Conſequently if their Bowls were but little, they oft-times came off by the loſs, though the Charity of the Giver was large. Yea, the greater the Charity, the larger the loſs, becauſe the Beggars Bowl was too little. Mark it well, it is oft-times thus in the matters of our God.

Art thou a Beggar, a Beggar at Gods Door, be ſure thou getteſt a great Bowl, For as thy Bowl is, ſo will be thy Meſs. *According to thy faith*, ſaith he, *be it unto thee*. Matt. 9. 29.

LI. *Of the Flaggons and Cups of the Temple.*

THE next thing to be conſidered, is, the *Flaggons* and *Cups* of the *Temple*: Of theſe we read, 1 *Chron.* 28. 17. *Jer.* 52. 19.

Theſe were of great uſe among the Jews, eſpecially on their Feaſting-days; as of their *Sabbaths*, *New-Moons*, and the like; *Lev.*23.13. *Numb.*28.7. 1 *Chron.*16. 3. *Iſa.* 25. 6. *chap.* 62. 8, 9.

For inſtance, the day that *David* danced before the Ark, he dealt among all the People, even to the whole multitude of *Iſrael*, *as well to the Women as to the Men; to every Man a Cake of bread, a good piece of Fleſh, and a Flaggon of Wine.* 2 Sam. 6. 19. 1 Chron. 16. 3.

In this Mountain, that is, in the Temple typically, ſaith the Prophet, *ſhall the Lord of Hoſts make unto all People a Feaſt of fat things, a feaſt of Wine on the Lees, of fat things full of marrow, of Wine on the Lees well refined*; Iſa. 25. 6.

Theſe are Feaſting-times: The times in which our Lord uſed to have his Spouſe

into his Wine-Cellar, and in which he uſed to diſplay with deli ht his Banner over her Head in love; *Song* 2. 5.

The Church of Chriſt, alas, is of her ſelf a very ſickly *puely* thing, a Woman, a weaker Veſſel, but how much more muſt ſhe needs be ſo weak, when the cuſtom of Women is upon her, or when ſhe is ſick of love. Then ſhe indeed has need of a draught, for ſhe now ſinks, and will not elſe be ſupported; *Stay me with Flaggons*, ſaith ſhe, *and comfort me with Apples, for I am ſick of love*, Song 2. 4, 5.

Theſe *Flaggons* therefore were types of thoſe Feaſtings, and of thoſe large draughts of Divine love, that the Lord Jeſus draweth for, and giveth to his Spouſe in thoſe days that he feaſteth with them. For then he ſaith, *Drink, yea drink abundantly, O Beloved.* This he does to chear her up under her hours of ſadneſs and dejection: For now *new Corn makes the young men chearful, and new Wine the maids*; Pro. 31. 6, 7. Pſal. 116. 13. Jer. 16. 7. Song 5. 1. Zech. 9. 17.

As there were Flaggons, ſo there were Cups, and they are called Cups of *Conſolation*, and Cups of *Salvation*, becauſe as I ſaid, they were they by which God at his Feaſtings with his People, or when

he ſuppeth with them, giveth out the more large draughts of his love unto his Saints, to revive *the ſpirits of the humble, and to revive the hearts of the contrite ones.* At theſe times God made *David's Cup run over.* For we are now admitted, if our faith will bear it, to drink freely into this grace, and to be merry with him; *Pſal.*23.5. *Luk.*15.22,23,24. *Song* 5.1. *ch.* 7.11,12. *Joh.* 14.23. *Rev.* 3.20.

This is that to which the Apoſtle alludeth, when he ſaith, *Be not drunk with Wine, wherein is exceſs, but be ye filled with the Spirit; ſpeaking to your ſelves in Pſalms, and Hymns, and Spiritual Songs, ſinging and making melody in your hearts unto the Lord.*

For the Cups, as to their uſe in the general, underſtand them, as of the Bowls made mention of before. For aſſurances are the blooms, and flowers of Faith, not always on it, though uſually on Feaſting days, 'tis ſo. So the degree of the one, is ſtill according to the meaſure of the other; *Epheſ.*5.18. *Jam.*5. *Rom.*15.13.

LII. *Of the Chargers of the Temple.*

IN the *Tabernacle* they had but twelve of them, and they were made of Silver, but in the *Temple* they had in all *a thousand and thirty*. The thirty were made of Gold, the reſt were made of Silver; *Numb.* 7. 84.

Theſe *Chargers*, were not for uſes common or profane, but, as I take it, they were thoſe in which the Paſſeover, and other Meat-offerings were dreſt up, when the People came to eat before God in his holy Temple.

The *meat*, you know, I told you was oppoſite to *milk*, and ſo are theſe *Chargers*, to the *Bowls*, and *Cups*, and *Flaggons* of the Temple.

The *Meat* was of two ſorts, *roſt*, or *boyl'd*. Of that which was *roſt*, was the Paſſeover, and of that which was boyl'd, was the Treſpaſs offerings. Wherefore concerning the Paſſover, he ſaith, *Eat not of it raw, nor ſoddon at all in Water, but roſt with fire, his head, with his legs, and with the purtenance thereof*; Exod. 12.

This *roſt meat*, was a type of the body

of Christ, as suffering for our sins, the which when it was *roast*, was, and is, as dreſt up in *Chargers*, and ſet before the Congregations of the Saints.

But what were the Chargers a type of?

I alſo ask, in what *Charger* our Goſpel-Paſſover is now dreſt up, and ſet before the People. Is it not in the *four Evangeliſts, the Prophets, and Epiſtles of the Apoſtles*? They therefore are the *Chargers*, and the Ordinance of the Supper; in theſe alſo is the Treſpaſs-Offerings, with what is fryed in Pans, myſtically prepared for the Children of the higheſt.

And why might they not be a type of Goſpel-Sermons?

I anſwer, I think not ſo fitly, for alas! the beſt of Sermons in the World, are but *as thin ſlices cut out of thoſe large diſhes.* Our Miniſters are the *Carvers*, good Doctrine is the *meat*, and the *Chargers* in which this meat is found, are the holy Canonical Scriptures, *&c.* Though, as I ſaid, moſt properly, the New Teſtament of our Lord and Saviour Jeſus Chriſt.

In theſe is Chriſt moſt truly, lively, and amply ſet before us as crucified, or *roſt* at the fire of Gods Law for our ſins, that we might live by him through faith, feed-

feeding upon him; 2 *Cor.* 3 12. *Gal.* 3.1,2. *Acts* 3.18,19,20,21. *Chap.* 13.4. *Chap.* 26. 22.1 *Pet.* 1.10. *Acts* 7.42. *Chap.* 15.15. *Chap.* 28. 23. *Rom.* 16. 26. *Rev.* 10. 7.

There is in these *Chargers*, not only *meat*, but *sawce* (if you like it) to eat the meat withal. For the Passover there is *bitter herbs*, or sound repentance: and for other, as the *thank offerings*, there is holy chearfulness and prayers to God for grace. All these are set forth before us in the holy Scriptures, and presented to us thereby, as in the golden *Chargers* of the Temple. He that will scoff at this, let him scoff. The *Chargers* were a type of some thing, and he that can shew a fitter Antitype then is here proposed to consideration, let him do it, and I'l be thankful to him.

Christians, here is your Meat before you, get your Carvers to *slice* it out for you: and this know, the deeper you dip it in the sawce, the better it will relish. *But let not unbelief teach you such manners, as to make you leave the best bits behind you.* For your liberty is to eat freely of the best, of the fat, and of the sweet.

LIII. *Of the goings out of the Temple.*

AS to the comings into the Temple, of them we have ſpoken already namely, of the *outer* and *inner* Court, as alſo of the Doors of the Porch, and Temple. The coming in was but one ſtrait courſe, and that a type of Jeſus Chriſt, but the goings out were many: Joh. 10. 9. chap. 14. 6.

Now, as I ſaid, it is inſinuated, that the goings out are many, anſwerable to the many ways which the Children of Men have invented to Apoſtatize in from God. *Chriſt* is the way *into*, but *ſin*, the way *out of* the Temple of God. True, I read not of a deſcription of the *goings* out of this Houſe, as I read of the *comings* in. Only when they had *Athalia* out thence, She is ſaid, *To go out by the way by which the Horſes come into the Kings Stables, and there ſhe was ſlain*; as it were upon the Horſe-dunghil.; 2 *King.* 11. 16. 2 *Chron.* 24 15.

When *Uzziah* alſo went out of this Houſe for his tranſgreſſion, he was caſt out of all Society, and made to dwell in a kind

kind of a *Peſt-houſe*, even to the day of his death; 2 *Chron.* 26. 20, 21.

Thus therefore, though theſe goings out are not particularly deſcribed, the Judgments that followed them, that have for their tranſgreſſions been thruſt out thence, have been both *remarkable*, and *tremendous*. For, for to die upon a *dung-hil*, or in a *Peſt-houſe*, and that for wicked actions, is a ſhameful, a diſgraceful thing. And God will ſtill be ſpreading dung upon the faces of ſuch, no greatneſs ſhall prevent it; *Yea, and will take them away with it*; Mal. 2. *I will drive them out of my houſe*, ſays he, *I will love them no more*; Hoſ. 9. 15.

But what are we to underſtand in Goſpel-days, by going out of the houſe of the Lord, for, or by ſin?

I anſwer, If it be done *voluntarily*, then ſin leads you out, if it be done by the *holy compulſion* of the Church, then 'tis done by the Judicial Judgment of God; That is, they are cut off, and caſt out from thence, as a Juſt reward for their tranſgreſſions; *Lev.* 20. 18. *Chap.* 22 3. *Ezek.* 14 8. 1 *Cor.* 5. 13.

Well, but whether do they go, that are thus gone out of the Temple or Church of God?

I answer, Not to the *Dunghil* with *Athalia*, nor to the *Pest-house* with *Uzziah*, *but to the Devil*, that's the first step, and *so to Hell*, without repentance. But if their sin be not unpardonable, they may by repentance be recovered, and in mercy tread these Courts again. Now the way to this recovery, is to think seriously what they have done, or by what way they *went out* from the House of God. Hence the Prophet is bid to *shew to the rebellious house*, *first the goings out of the house*, and *then* the comings in. But, I say first, he bids shew them the goings out thereof; *Ezek.* 43. 10. 11.

And this is of absolute necessity for the recovering of the sinner. For until he that has sinned himself out of God's house, shall see what danger he has incurred to himself, by this his wicked going out, he will not unfeignedly desire to come in thither again.

There is another thing, as to this point to be taken notice of: There is a way, by which *God* also doth depart from this House, and that also is by *sin*, *as the occasion*. The *sin* of a *man* will thrust *him* out, and the sin of *men* will drive *God* out of his own house. Of this you read, *Ezek.* 11. 22, 23. For this, he saith, *I have*

have forsaken mine house, I have left mine heritage, I have given the dearly beloved of my Soul into the hand of her Enemies; Jer. 12. 7.

And this also is dreadful: The great sentence of Christ upon the Jews lay much in these words, *Your house is left unto you desolate*; that is, God has left you to *bare* Walls, and to *lifeless* Traditions.

Consider therefore of *this* going out also. Alas a Church, a true Church, is but a poor thing, if God leaves, if God forsakes it. By a true Church, I mean one that is Congregated, according to outward rule, that has sinned God away, as she had almost quite done, that was of *Laodicea*, Revel. 3.

He that sins himself out, can find *no good* in the *World*, and they that have sinned God out, can find *no good* in the *Church*. A Church that has sinned God away from it, is a sad Lump indeed. You therefore that are in Gods Church, take heed of sinning your selves out thence; also take heed that while you keep in, you sin not God away, for thence-forth, no good is there: *Woe, wo unto them when I depart from them*, saith God, *Hos.* 9. 12.

LIV. *Of the Singers belonging to the Temple.*

HAving thus far passed thorow the Temple, I come now to the *Singers* there. The Singers were many, but *all of the Church*, either *Jews*, or *Proselites*. Nor was there any, as I know of, under the Old Testament-worship, admitted to sing the Songs of the Church, and to celebrate that part of Worship with the Saints, but they, who, at least, in appearance, were so. The Song of *Moses*, of *Devorah*, and of those that danced before *David*, with others that you read of, they were all performed, either by Jews, by nature, or by such as were proselited to their Religion; *Exod.* 15. 1. *Judg.* 5. 1, 2. 1 *Sam.* 18. 6. And such worship then was occasioned by Gods great appearance for them, against the power of the Gentiles, their Enemies.

But we are confined to the Songs of the Temple, a more distinct type of ours in the Church under the Gospel.

1. The Singers *then* were many, but the chief of them in the days of *David*, were

were *David* himself, *Asaph*, *Jeduthun*, and *Heman*, and their Sons.

2. In *David*'s time the chief of these Singers were two hundred threescore and eight; 1 *Chron.* 25.

These Singers of old were to sing their Songs *over the burnt-offering*, which were types of the Sacrificed Body of Christ, a *Memorial* of which Offering we have at the Lords Table, the Consummation of which, *Christ and his Disciples celebrated with a Hymn*; Matt. 26. 30.

And as of old, they were the Church, that did sing in the Temple, according to Institution, to God; So also they are by Gods appointment to be sung by the Church in the New. Hence,

1. They are said to be the *redeemed* that sing.

2. The Songs that they sing, are said to be the *Songs of their Redemption*; Rev. 5. 9, 10.

3. They were and are Songs, that *no man can learn*, but they.

But let us run a little in the Parallel.

1. *They* were of old appointed to sing, that were *cunning* and *skilful* in Songs. And answerable to that, 'tis said, *That no Man could learn our New-Testament Songs, but the hundred and forty and four*

thouſand, which were redeemed from the Earth; 1 Chron. 15.22. Rev. 14. 3.

2. Theſe Songs were ſung with *Harps, Pſalteries, Cymbals,* and *Trumpets*; a type of our ſinging with *ſpiritual Joy,* from *grace in our hearts*; 1 Chr. 25.6. 2 Chro. 29. 26, 27, 28. Col. 3. 16.

3. The Singers of old were to be *cloathed in fine Linnen,* which fine Linnen, was a type of *Innocency,* and an *upright Converſation.* Hence the Singers under the New Teſtament, are ſaid to be *Virgins,* ſuch, in whoſe *mouth* was no *guile,* and that were without *fault before the Throne of God*; 1 Chro. 15. 27. and *Rev.* 14. 1, 2, 3, 4, 5. See alſo *Chap.* 7. 9, 10, 11, 12, 13, 14, 15. Pſal. 33. 1.

4. The Songs ſung in the Temple, were *new,* or ſuch as were compiled after the manner of repeated mercies, that the Church of God had received, or were to receive, and anſwerable to this, is the Church to ſing *now, new* Songs, with *new* hearts, for *new* mercies; *Pſal.* 33. 3. *Pſal.* 40. 3. *Pſal.* 96. *Pſal.* 144. 9. *Rev.* 14. 3.

New Songs, I ſay, are *grounded* on *new* matter, *new* occaſions, *new* mercies, *new* deliverances, *new* diſcoveries of God to the Soul, or for *new* frames of heart.

And

And are such as are *most* taking, *most* pleasing, and *most* refreshing to the Soul.

5. These Songs of old, to distinguish them from Heathenish ones, were called *Gods* Songs, the *Lords* Songs; because taught *by him*, and learned *of him*, and injoyned to them, to be sung *to his praise*. Hence *David* said, *God had put a new Song in his mouth, even praises to our God*; 1 Chro. 25.7. Psal. 47. 6, 7. Psal. 137. 4. Psal. 40. 3.

6. These Songs also were called the Songs of *Sion*, and the Songs of the *Temple*; Psal. 137. 3. Amos 8. 3.

And they are so called, as they were *theirs* to sing there, I say, of them of Sion, and the Worshipers in the Temple: I say, to sing *in* the Church, *by* the Church, to him who is the God of the Church, for the mercies, benefits, and blessings, which she has received from him. Sion-Songs, Temple-Songs, must be sung by Sions Sons, and Temple-worshipers.

The redeemed of the Lord shall return, and come to Zion with Songs, and everlasting Joy upon their heads, they shall obtain joy and gladness; and sorrow and sighing shall flie away. Therefore they shall come and sing in the height, or upon the Mountain

of

of Zion: and ſhall flow together, thither, to the goodneſs of the Lord. Break forth into ſinging ye Mountains, and let the Inhabitants of the ROCK ſing; Iſa. 44. 23. Chap. 42. 11.

To ſing to God, is the higheſt Worſhip we are capable to perform in Heaven; and 'tis much if ſinners on Earth without grace, ſhould be capable of performing it, according to his Inſtitution, acceptably. I pray God it be done by all thoſe that now a dayes get into Churches, in ſpirit and with underſtanding.

LV. *Of the Union of the holy and moſt holy Temple.*

THat commonly called the Temple of God at *Jeruſalem*, conſidered as ſtanding of two parts, was called the *outward*, and *inward* Temple, or, the *holy*, and *moſt* holy place. They were builded upon *one*, and the *ſame* foundation, neither could one go into the Holieſt, but as thorow the holy place, 1 *King*. 3. 1. *Chap.* 6. 1. 2 *Chron.* 5. 1, 13. *Chap.* 7. 2.

The *firſt* houſe, namely, that which we have

have been ſpeaking of, was a type of the Church-*militant*, and the place *moſt holy* a type of the Church *triumphant*. I ſay; of the Church *triumphant*, as it is now.

So then, The houſe ſtanding of theſe two parts, was a ſhadow of the Church both in *Heaven* and *Earth*. And for that they are joyned together by *one* and the *ſame* foundation, it was to ſhew, that *they above*, and *we below*, are yet *one* and the *ſelf-ſame* houſe of God. Hence *they*, and *we together*, are called, *The whole Family in Heaven and Earth*, Epheſ. 3. 14, 15.

And hence it is ſaid again, that we who believe on Earth, *are come to Mount Zion, to the City of the living God, the heavenly Jeruſalem; and to an innumerable company of Angels. To the general Aſſembly, and Church of the firſt born, which are written in Heaven, and to the Spirits of juſt men made perfect, and to God the Judge of all, and to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel:* Heb. 12. 22, 23, 24.

The difference then betwixt us, and them, is, not that we are really two, but one body in Chriſt, in divers places. True, we are *below* ſtairs, and they *above*; *they* in their *holy-day*, and *we* in our *working-day* cloaths;

cloaths: *they* in *harbour*, but we in the *ſtorm*; *they* at *reſt*, and *we* in the Wilderneſs: They *ſinging*, as *crowned* with Joy; we *crying*, as *crowned* with *thorns*. But I ſay, we are all of one houſe, one family, and are all the Children of one father.

This therefore *we* muſt not forget, leſt we debar our ſelves of much of that, which otherwiſe, while here, we have a right unto. Let us therefore, I ſay, remember, that the Temple of *God* is *but one*, though divided, as one may ſay, into *Kitchin* and *Hall*, *above* ſtairs and *below*; or *holy* and *moſt holy place*. For it ſtands upon the ſame foundation, and is called, but *one*, *the Temple of God*! which is builded upon the Lord our Saviour.

I told you before, that none of old, could go into the *moſt holy*, but by the *holy* place, even by the Vail that made the Partition between; *Exod.* 26. 33. *Levit.* 16. 2, 12, 15. *Heb.* 9. 7, 8. *chap.* 10. 19.

Wherefore, they are deceived, that think to go into the *holieſt*, which is Heaven, when they die; who yet abandon, and hate the *holy place*, while they live.

Nay Sirs, The way into the *holieſt*, is thorow the *holy place*; the way into Heaven, is thorow the Church on Earth; for that Chriſt is there by his Word to be

received

received by faith, before he can by us in Person be received in the *beatical* Vision. The Church on Earth, is *as the house of the Women*, spoken of in the Book of *Esther*, where we must be *dieted*, *perfumed*, and made fit to go into the Bridegrooms Chamber, or as *Paul* says, *made meet to be partakers of the Inheritance of the Saints in light*; Esth. 2. Col. 1. 12.

LVI. *Of the Holiest or inner Temple.*

THE *most holy place* was, as I said, a Figure of Heaven it self: consequently, *a type of that where the most special presence of God is*; and where his face is most clearly seen, and the gladness of his countenance most enjoyed; *Heb.* 9. 23, 24. *Exod.* 25. 22. *Numb.* 7. 89.

The most holy place was *dark*, it had no Windows in it, though there was such round the Chambers; the more special presence of *God* too, on Mount *Sina*, was in the *thick Darkness* there; 1 *Kin.* 8. 12. 2 *Chron.* 6. 1. *Exod.* 19. 9. *chap.* 20. 21.

1. This Holiest therefore being thus made, was to shew that *God* as in Heaven, to us on Earth, is altogether *invisible*,

ſible, and not to be reached otherwiſe than by Faith. For I ſay, in that this Houſe had no *Windows*, nothing therein could be ſeen by the higheſt light of this World. Things there were only ſeen by the light of the fire of the Altar, which was a type of the ſhinings of the Holy Ghoſt; 1 *Cor.* 2. *chap.* And hence it is ſaid, notwithſtanding this darkneſs *He dwelleth in the light, which no man can approach unto*; none but the High Prieſt, Chriſt; 1 *Tim.* 6. 16. 1 *Pet.* 3. 21, 22.

2. The Holieſt therefore was thus built, to ſhew how different our ſtate in Heaven will be, from *this* our ſtate on Earth. We walk *here* by one light, by the light of a written word; For that is *now a light to our feet, and Lanthorn to our Path.* But that place, where there will be no written Word, nor Ordinances as here, will yet to us ſhine more light and clear, then if all the lights that are in the World were put together to light one Man: *For God is light, and in him is no darkneſs at all*; 1 Joh. 1. 5. And in his light, and in the light of the Lamb immediately, we ſhall live, and walk, and rejoyce all the days of Eternity.

3. This alſo was ordained thus, to ſhew, that we while in the *firſt* Temple, ſhould

ſhould live by faith, as to what there was, or as to what was done in the ſecond. Hence 'tis ſaid, as to that we walk by faith, not by ſight; 2 *Cor.* 5, 6, 7, 8.

The things that are there *we are told of*, even of the *Ark* of the Teſtimony, and *Mercy-Seat*, and the *Cherubims* of glory, and the *preſence* of Chriſt, and of God; we are I ſay, told of them by the Word, and believe, and are taken therewith, and hope to go to them hereafter: but otherwiſe we ſee them not. Therefore we are ſaid to *look, not at the things that are ſeen, but at the things that are not ſeen; for the things that are ſeen are temporal, but the things that are not ſeen are eternal*; 2 Cor. 4. 18.

4. The People of old were not to look into the Holieſt, *leſt they died*, (Numb. 17. 13.) ſave only their High Prieſt, he might go into it: To ſhew that we, while here, muſt have a care of vain ſpeculations, for there is nothing to be ſeen by us while here, in Heaven, otherwiſe then by faith in God's eternal Teſtament: True, we may now come to the Holieſt, even as nigh *as the firſt Temple will admit us to come*; but it muſt be by *blood* and *faith*, not by vain imagination, ſence, or carnal reaſon.

5. This

5. This Holieſt of all was *four ſquare* every way, both as to height, length, and breadth. To be thus, is a note of *perfection*, as I have ſhewed elſewhere; wherefore it was on purpoſe thus built, to ſhew us, that all fulneſs of bleſſedneſs is there, both as to the nature, degree, and duration. So, *when that which is perfect is come, that which is in part ſhall be done away*; 1 Cor. 13. 8, 9, 10. Heb. 10. 19, 20, 21, 22.

LVII. *Of the Vail of the Temple.*

THE Vail of the Temple was a Hanging, made of *blue and purple, and crimſon, and fine linnen, and there were Cherubims wrought thereon*; Exod. 26. 31, 32.

1. This Vail was *one partition* 'twixt the holy and moſt holy place. And I take it, it was to keep from the ſight of the Worſhipers, the things moſt holy, when the High Prieſt went in thither, to accompliſh the ſervice of God; *Exod.* 26. 33. 2 *Chron.* 3. 14. *Heb.* 9. 8.

2. The Vail was a type of Two things.

1. Of *theſe viſible Heavens*, through which

which Christ passed, when he went to make Intercession for us. And as by the Vail, the Priest went out of the sight of the People, *when he went into the Holiest of all*: So Jesus Christ when he ascended, was by the Heavens, that great and *stretched-out curtain*, received out of the sight of his People here. Also by the same Curtain, since it is become as *a Tent for him to dwell in*, he is still received, and still kept out of our sight: For now we see him not, nor shall, *until these heavens be rouled together as a Scrole*, and pass away like a thing rouled together, *Isa.* 40. 22. *Acts* 1. 9, 10, 11. *Chap.* 3. 19, 20, 21, 1 *Pet.* 1. 8.

2. This is that Vail, thorow which the Apostle saith, Jesus is, as a *Fore-runner* for us, entered into the presence of God. For by Vail here, also must be meant the Heavens or *out-spread Firmament* thereof. As both *Mark* and *Peter* says, *He is gone into Heaven, and is on the right hand of God*; Mark 16. 19. 1 Pet. 3. 22.

3. The Vail of the Temple was made of *blew*, the very colour of the Heavens. Of *purple*, and *crimson*, and *scarlet* also, which are the colours of many of the Clouds: because of the reflections of the Sun. But again,

4. The

4. The Vail was alſo *a type of the body of Chriſt*. For as the Vail of the Temple, when whole, kept the view of the things of the Holieſt from us, but when rent, gave place to Man to look in unto them: Even ſo the Body of Chriſt while whole, kept that of the things of the Holieſt from that view, we ſince he was pierced, have of them. Hence we are ſaid to *enter into the Holieſt*, by faith, *thorow the Vail*, that is to ſay, *his fleſh*; Heb. 10. 19, 20, 21, 22.

But yet, I ſay, all is by faith; and indeed the renting of the Vail that Day that Chriſt was crucified, did loudly preach this to us. For no ſooner was the body of Chriſt pierced, *but the Vail of the Temple rent in twain from the top to the bottom*: And ſo a way was made for a clearer ſight of what was there beyond it, both in the Type and Anti-type *Mat.* 27. 50, 51, 52, 53. *Heb.* 10. 19, 20.

Thus you ſee that the Vail of the Temple was a type of theſe viſible Heavens, and alſo of the body of Chriſt; of the firſt, becauſe, he paſſed thorow it unto the Father; of the ſecond, becauſe, we by it have boldneſs to come to the Father.

I read alſo of two other Vails, as of

that

that ſpread over the face of *Moſes*, to the end the Children of *Iſrael* ſhould not ſtedfaſtly behold, and of the firſt Vail of the Tabernacle; But of theſe I ſhall not in this place ſpeak.

Upon the Vail of the Temple there was alſo *the figures of Cherubims wrought*, that is, of Angels; to ſhew that as the Angels are with us here, and wait upon us all the days of our Pilgrimage in this World: ſo, when we die, they ſtand ready, even at the Vail, at the Door of theſe Heavens, to come, when bid, to fetch us, and carry us away into *Abraham's bo-ſom*; Luke 16. 22.

The Vail then thus underſtood, teaches us firſt where Jeſus is, namely, not here, but gone into Heaven, from whence we ſhould wait for him. It alſo teaches us, that if we would even now diſcern the Glories that are in the Holieſt of all, we muſt look thorow Jeſus to them, even thorow the Vail, *that is to ſay, his fleſh.* Yea, It teaches us, that we may by faith through him, attain to a kind of a Preſence, at leaſt of the beauty and ſweetneſs of them.

LVIII. *Of the Doors of the inner Temple.*

1. BEſides the Vail, there was a *Door to the inner Temple*, and that Door was made of *Olive-Tree : And for the entering in of the Oracle, he made Doors of Olive-Tree. The two Doors alſo of Olive-Tree, and he carved upon them Cherubims, and Palm-Trees, and open Flowers, and over-laid them with Gold, and ſpread Gold upon the Cherubims, and upon the Palm-Trees*; 1 King. 6. 31.

2. Theſe Doors were a type of the gate of Heaven, even of that which lets into the Eternal Manſion-houſe that is beyond that Vail. I told you before, that the Vail was a type of the viſible Heavens, which God has ſpread out as a Curtain, and through which Chriſt went, when he aſcended to the right hand of the Father.

3. Now beyond this Vail, as I ſaid, I find a Door, a Gate opening with two Leaves, as afore, we found at the Door of the outward Temple. Theſe are they which the Pſalmiſt calls to, when he ſaith, *Lift up your heads, O ye Gates, even lift them*

up ye everlaſting Doors, and the King of Glory ſhall come in; Pſal. 24. 7, 9.

4. The Doors of the *Temple* were made of *Fir*, but *theſe*, as you ſee, were made of *Olive*; To ſhew us by that *fat Tree*, that rich type, with what *glory we ſhall be met*, who ſhall be counted worthy to enter at theſe Gates. The *Olive-Tree* has its name from the Oil and fatneſs of its nature, and the doors that let into the Holieſt were made of this *Olive-Tree*.

5. *Cherubims* were alſo carved upon *theſe* Doors, To ſhew, that as the Angels met us at the Temple-door, and as they wait upon us in the Temple, and ſtand alſo ready at the Vail, ſo even at the Gate of the *Manſion*-houſe, they will be alſo ready to give us a welcome thither; and to attend us into the Preſence-Chamber.

6. *Palm-Trees* alſo, as they were carved upon the Temple-doors, ſo we alſo find them here before the Oracle, upon the Doors that let in thither. To ſhew, that as Chriſt gave us the Victory at our firſt entring into faith, So he will finiſh that victory, by giving of us Eternal Salvation. *Thus is he the Author and finiſher of our faith.* For as ſure as at firſt we received the *Palm-branch* by faith, ſo ſurely

ſhall

ſhall we *wear it in our hands*, as a token of his faithfulneſs in the Heaven of Heavens, for ever; *Revel.* 7. 9.

7. *Open Flowers*, are alſo carved here; To ſhew, that Chriſt, who is the door to glory, as well as the door to grace, will be precious to us at our entering in thither, as well as at the firſt ſtep we took thither-ward in a ſinful miſerable World. Chriſt will never loſe his ſweet-ſcent in the Noſtrils of his Church. He is moſt ſweet now, will be ſo at Death, and ſweeteſt of all, when by him we ſhall enter into that Manſion-houſe prepared for us in Heaven.

8. The *Palm-trees*, and open Flowers may alſo be a type of the precious ones of God, who ſhall be counted worthy of his Kingdom: The one, of the uprigheneſs of their hearts; the other, of the good favour of their lives. *The upright ſhall dwell in thy preſence; and to him that ordereth his converſation aright, I will ſhew the ſalvation of God*; Pſal. 140. 13. Pſal. 50. *ult.*

9. Thus ſweet in Earth, ſweet in Heaven: And he that yields the fruit of the Goſpel here, ſhall find it for himſelf, and his Eternal Comfort, at the Gates of Glory.

10. All

10. All these were *over-laid* with gold, as you may say, and so they were at the Door of the first House. True, but observe, here we have an *adition*. Here is *gold* upon *gold*. Gold laid on *them*, and then gold spread upon that. He *over-laid* them with gold, and then spread gold upon them. The Lord gives *grace and glory*, Psal. 84. 11. *Gold* and *gold*. *Gold* spread upon *gold*. Grace is gold *in the leaf*, and glory is gold *in plates*. Grace is thin gold, glory is gold that is thick. Here is gold layed on, and gold spread upon that. And that both upon the *Palm-trees* and the *Cherubims*. Gold upon the *Palm-trees*, that's on the Saints; Gold npon the Cherubims, that's upon the Angels. For, I doubt not but that the Angels themselves shall receive Additional Glory for the Service which they have served *Christ* and his Church on Earth.

11. The Angels are GOD's Harvest-men, and doubtless he will give them good Wages, even Glory upon their Glory then; *Matt.* 13. 38, 39. *Chap.* 24. 31. *John* 4. 36.

12. You know Harvest men use to be pay'd well for gathering in the Corn, and I doubt not but so shall these, when the great Ingathering is over. But what an

entrance into Life is here? Here is gold upon gold at the Door, at our first step into the Kingdom

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LIX. *Of the Golden Nails of the Inner Temple.*

I Shall not concern my self with all the *Nails* of the Temple, as of those made of *Iron* &c. 1 *Chron.* 22. 3. but only with the *Golden ones*, of which you read 2 *Chron.* 3. 4. where he saith, *And the weight of the nails was fifty Shekels of Gold.* These Nails, as I conceive, were all fastned to the place most Holy, and of form most apt to that of which they were a Figure.

1. Some of them represented Christ Jesus our Lord, as fixed in his Mediatory Office in the Heavens; wherefore in one place, when the Holy Ghost speaks of Christ, as he sprang from *Judah* to be a Mediator, saith, *Out of him came the Corner* (the Corner stone) *out of him the Nail.* Zech. 10. 4.

Now since he is here compared to a Nail, *a golden Nail*, it is to shew, that as a *Nail*, by driving, is fixed in his place

ſo Chriſt by God's Oath is made an everlaſting Prieſt, *Heb.* 7. 25. Therefore as he ſaith again, The *Nail*, the *Aaronical* Prieſthood, that was faſtned in a ſure place, ſhould *be removed, be cut down, and fall*: So he *who has the Key of* David, which is Chriſt (*Revel.* 3. 7.) ſhall by God, as a *Nail, be faſtned in a ſure place, and abide*; therefore he ſays again, *And he ſhall be for a glorious Throne*, or *Mercy-ſeat, to his Fathers Houſe*: And moreover, *That they ſhall hang on him* (as on a Nail) *all the Glory of his Fathers Houſe, the Off-ſpring, and the Iſſue, all Veſſels of ſmall quantity, from the Veſſels of Cups, even to the Veſſels of Flagons.* According to that which is written. *And they ſang a new Song to the Lamb that was ſlain, ſaying, Thou art worthy*, &c. *Iſa.* 22. 20, 22, 23, 24, 25. *Rev.* 5. 9. 12.

And therefore it is again, that Chriſt under the ſimilitude of a *Nail*, is accounted by Saints indeed, their great Pledge or Hope, as he is in Heaven, of their certain coming thither: Hence they ſaid of old, *God has given us a Nail in his holy place*: *A Nail*, ſays the Line, *a Pin*, a *conſtant and ſure abode*, ſays the Margin: *Ezra* 9. 8. Now this *Nail* in his holy place, as was ſhewed before, is Chriſt; Chriſt,

as poſſeſt of Heaven, and as abiding and ever living therein for us.

Hence he is called, as there, our *Head*, our *Life*, and our *Salvation*; and alſo we are ſaid there to be ſet down together in him, *Epheſ.* 1. *ult. Col.* 3. 3. *Epheſ.* 2. 5, 6.

2. Some of theſe *Nails* were types of the *holy words of God*, which for ever are ſettled in Heaven. Types, I ſay, of their *Yea*, and *Amen*. Hence *Solomon* in another place compares the Words of the wiſe God, *To goads and nailes, faſtned by the Maſters of the Aſſemblies, which are given from one Shepherd*; Eccleſ. 12. 11.

They are called *Goads*, becauſe, as ſuch prick the Oxen on in their drawing, ſo God's Words prick Chriſtians on in their Holy Duties. They are called *Nails*, to ſhew, that as Nails, when faſtned well in a ſure place, are not eaſily removed: So God's Words *by his will*, ſtand firm for ever. The Maſters of the Aſſemblies are, *firſtly*, the Apoſtles. The one Shepherd is *Jeſus Chriſt*. Hence the Goſpel of Chriſt is ſaid to be *everlaſting*, to abide *for ever*, and to be more ſtedfaſt than Heaven and Earth; *Iſa.* 40. 6, 7, 8. 1 *Pet.* 1 24, 25 *Heb.* 13 20. *Revel.* 14. 6. *Matt.* 24. 35.

The Lord Jeſus then, and his Holy Words

Words are the Golden Nailes of the Temple, and the fixing of theſe *Nails* in the Temple, was to ſhew, that *Chriſt* is the ſame to day, yeſterday, and for ever: and that his words abide, and remain the ſame for ever and ever. He then that hath *Chriſt*, has a *Nail* in the Holieſt, he that hath a promiſe of Salvation, hath alſo a *Nail in Heaven*, a Golden Nail in Heaven.

LX. *Of the Floor and Walls of the inner Temple.*

1. THE *Floor* of the *Oracle* was overlaid with *Cedar*, and ſo alſo was the Walls of this Houſe. *He built twenty Cubits on the ſides of the Houſe, both the Floor and the Walls with boards of Cedar. He even built for it within, for the Oracle, for the moſt holy place*; 1 King. 16.

2. In that he doth tell us with what it was cieled, and doth alſo thus repeat, ſaying, for the *Oracle*, for it *within*, even for the *moſt holy place*; it is becauſe he would have it noted, *that this only is the place, that thus was done.*

3. *Twenty Cubits*, that was the length,

and bre adth, andheight of the Houſe: So that by his thus ſaying, he teacheth that thus it was builded round about.

4. The Cedar is, if I miſtake not, *the higheſt of the Trees*; Ezek. 31. 3, 4, 5, 6, 7, 8.

Now in that it is ſaid the Houſe, the Oracle, *was cieled round about therewith.* It may be to ſhew, that in Heaven, and no where elſe, is the height of all perfections.

Perfection is in the Church on Earth, but but not ſuch as is in Heaven.

1. There is a *natural* perfection, and ſo a Peny is as natural Silver, as is a Shilling.

2. There is a *comparative* perfection, and ſo one thing may be perfect and imperfect at the ſame time; as a *half Crown* is more than a Shilling, yet leſs, than a *Crown.*

3. There is alſo that which we call the *utmoſt* perfection, and that is it which cannot be added to, or taken from him: and ſo God only is perfect.

Now heavenly glory is that which goes beyond all perfection on the Earth, as the Cedar goes beyond all Trees for height. Hence God, when he ſpeaks of his own excellency, ſets it forth by its height.

The

The *high* God, the *moſt* high, and the *high and lofty* one: and the *higheſt*; Pſal. 97. 9. Pſal. 138. 6. Gen. 14. 19, 20, 21. Dan. 3. 21. Chap. 5. 18. Pſal. 18. 13. Pſal. 8<. 7. Luk. 1. 32 Chap. 6. 35. Iſa. 57. 15. Pſal. 9. 2. Pſal. 56. 2. Pſal. 92. 1. Iſa. 14. 14.

Theſe terms alſo are aſcribed to this Houſe, for that it was the place where utmoſt perfection dwelt.

I take therefore the Cedra in this place to be a note of perfection; even the Cedar with which this Houſe was cieled.

For ſince it is the Wiſdom of God to ſpeak to us, oft-times by Trees, Gold, Silver, Stones, Beaſts, Fowls, Fiſhes, Spiders, Aunts, Frogs, Flies, Lice, Duſt, *&c.* and here by Wood; how ſhould we by them underſtand his Voice, if we count there is *no* meaning in them.

And the Cedar of the houſe within was carved with knops, and flowers, all was Cedar: There was no ſtone ſeen; 1 *King.* 9. 18.

Knops and Flowers, were they with which the Golden Candleſtick was adorned, as you read, *Exod.* 25. 33, 35. *Chap.* 37. 19, 21.

The Candleſtick was a type of the Church, and the Knops, and Flowers a type of her Ornaments. But what! Muſt

Heaven be hanged round about with the Ornaments of Saints! with the fruits of there graces? Well, it is certain, that ſomething more than ordinary muſt be done with them, ſince they are *admitted to follow them into the holy place*; Revel. 14. 13. And ſince 'tis ſaid they ſhall have a far more exceeding and eternal weight of glory beſtowed on them for them in the Heavens; 2 *Cor.* 4. 16, 17.

All was Cedar, there was no ſtone ſeen. Take ſtone in the *type* for that which was really ſo, and in the *antitype*, for that which is ſo *myſtically*, and then it may *import* to us, that in Heaven, the antitype of this holieſt, there ſhall never be any thing of hardneſs of heart in them that poſſeſs it forever: All imperfection ariſeth from the badneſs of the heart, but theere will be no bad hearts in glory. No ſhortneſs in knowledge, no croſneſs of diſpoſition, no workings of luſts, or corruptions will be there, no not thoroughout the whole Heavens. Here alas they are ſeen, and that in the beſt of Saints, becauſe here our light is mixt with darkneſs, *but there will be no night there, nor any ſtone ſeen.*

And the Floor of the Houſe was over-laid with gold; 1 King. 6. 30. This is like that

of

of which we read of the new Jeruſalem, that is to come from God out of Heaven, ſays the Text, *The ſtreet of the City was pure Gold*; and like that, of which you read in *Exodus*, *They ſaw under the feet of the God of Iſrael, as it were a paved work of a Saphire ſtone, and as it were the body of Heaven in its clearneſs*; Revel. 21.21. Exod. 24. 10.

All the viſions were rich, but this the richeſt, that the Floor of the Houſe ſhould be covered, or overlaid with Gold. The Floor and Street, are walking Places, and how rich will our ſteps be then; Alas! here we ſometimes fall into the Mire, and then again ſtumble upon blocks and ſtones. Here we ſometimes ſtep into holes, and have our heel oft catcht in a ſnare: but there will be none of theſe: Gold, gold, all will be gold, and golden perfections, when we come into the holy place. *Job* at beſt took but his ſteps in butter, but we then ſhall take all our ſteps in the Gold of the Sanctuary.

LXI. *Of the Ark of the Covenant, which was placed in the inner Temple.*

IN the Word, I read of three *Arks*, to wit, *Noah*'s Ark; That in which *Moſes* was hid; and the *ARK* of the Covenant of God; *Gen.* 6. 14. *Exod.* 2. 3, 5. But it is the *Ark of the Covenant*, of which I ſhall now ſpeak.

The Ark was made of Shittim *Wood, two Cubits and an half was the length thereof, and a Cubit and a half the breadth thereof, and a Cubit and a half the height thereof. It was over-laid with pure Gold within and without, and a Crown of gold was made for it round about*, Exod. 25. 10, 11.

1. This Ark was called *the Ark of the Covenant*, as the firſt that you read of was called *Noah*'s, becauſe, as he in *THAT* was kept from being drowned: So the *Tables* of the Covenant was kept in *this* from breaking.

2. This Ark, *in this*, was a tye of Chriſt. For that in him only, and not in the hand of *Moſes*, theſe Tables were kept whole. *Moſes brake* them, the *Ark keeps* them.

3. Not

3. Not only that wrote on two Tables of ſtone, but that alſo called the *Ceremonial* was put into the *Ark* to be kept. The two tables were put into the midſt of the Ark, to anſwer to this, *Thy Law is within my heart to do it.* But the *Ceremonial* was put into the *SIDE* of the Ark, to ſhew, that out of the ſide of Chriſt muſt come that which muſt anſwer that. For out thence came blood, and water: Blood to anſwer the blood of the Ceremonies, and water to anſwer the *Purifyings* and *Riſings* of that Law.

The Ceremonies therefore were lodged in the ſide of the *Ark*, to ſhew, that they ſhould be anſwered *out of the ſide of Jeſus Chriſt*; Exo. 25 16, 17. Deut. 10. 5. Chap. 31. 26. Pſal. 40. 8. Joh. 19. 34. Heb. 10. 7.

4. The *Ark* had the Name of God put upon it; yea, it was called the *ſtrength* of God, and his glory, though made of *Wood.* And Chriſt is God both in *Name* and *Nature*, though made *fleſh*; *yea more, made to be ſin for us*; 2 Sam. 6. 2. 2 Chro. 6. 14. Chap. 13. 6. Joh. 1. 14. Rom 9. 5. 2 Cor. 5. 21

5. The *Ark* was carried upon Mens ſhoulders this way and that, to ſhew how Chriſt ſhould be carried and preached by

his

his Apoſtles and Miniſters, into all parts of the World: *Exod.* 25, 14. 1 *Chro.* 15. 15. *Matt.* 28. 19, 20. *Luk.* 24. 46. 47.

6. The *Ark* had thoſe Teſtimones of God's preſence accompanying it, as had no other Ceremony of the Law: and Chriſt had thoſe Signs and Tokens of his Preſence with him, as never had Man either in Law or Goſpel. This is ſo apparent, it needs no proof. And now for a few Compariſons more.

1. 'Twas at *that* that God anſwered the People, when they were wont to come to enquire of him: And in theſe laſt days, God has ſpoken to us by his Son 1 *Chro.* 13. 3. 1 *Sam.* 14. 18. *Heb.* 1. 1, 2. *Joh.* 16. 23. 24.

2. At the preſence of the *Ark* the Waters of *Jordan* ſtood ſtill till *Iſrael*, the ranſomed of the Lord, paſſed over from the Wilderneſs to *Canaan*: And it is by the power and preſence of Chriſt, that we paſs over Death: *Jordan*'s antitype from the Wilderneſs of this World to Heaven; *Joſ.* 3. 15, 16, 17. *Joh.* 11. 25. *Rom.* 8. 37, 38, 39. 1 *Cor.* 15. 54, 55, 56, 57.

3. Before the *Ark* the Walls of *Jericho* fell down, and at the preſence of Chriſt ſhall all high Towers, and ſtrong Holds, and hiding Places for ſinners be razed,

razed, and dissolved at his coming; *Isa.* 6. 20. *Chap.* 30. 25. *Chap.* 2. 12, 13, 14, 15, 16. 2 *Pet.* 3. 10. *Revel.* 20. 11, 12, 13.

4. Before the *Ark*, *Dagon* fell, that Idol of the *Philistines*; and before Christ Jesus, Devils fell, those gods of all those Idols. And he must reign till all his Enemies be put under his feet: And until they be made his *foot stool*; 1 Sam. 5. 1, 2, 3, 4. Mark. 5. 12. 1 Cor. 15. 25. Heb. 10. 13.

5. The *Philistines* were also plagued for medling with the *Ark*, while they abode uncircumcised, and the wicked will one day be most severely plagued for their medling with Christ, with their uncircumcised hearts; 1 *Sam.* 5, 6, 7, 8, 9, 10, 11. 12. *Psal.* 50. 16. *Matt.* 24. 51. *Chap.* 25. 11, 12. *Luk.* 13. 25, 26, 27, 28.

6. God's blessing was upon those that entertained the Ark as they should; and much more is, and will his blessing be upon those that so imbrace and entertain his Christ, and profess his name sincerly; 2 *Sam.* 6. 11. *Acts* 3. 26. *Gal.* 3. 13, 14. *Matt.* 19. 27, 28, 29. *Luke* 22 28. 29.

7. When *Uzza* put forth his hand to *stay the Ark*, when *the Oxen shook it*, as despairing of GOD's protecting of it, without a humane help, *he died before*

the

the Lord: even ſo will all thoſe do (without repentance) who uſe unlawful means to promote Chriſt's Religion, and to ſupport it in the World; 1 *Chron.* 13. 9, 10. *Matt.* 26. 52. *Revel.* 13. 10.

8. The *Ark*, though thus dignified, was of it ſelf, but low; but a Cubit and a half high: Alſo Chriſt, though he was the glory of Heaven and of God, yet made himſelf of no reputation, and was found in the likeneſs of a man; *Exod.* 25. 11, 12. *Phil.* 2. 6, 7, 8, 9, 10.

9. The *Ark* had a Crown of Gold round about upon it, To ſhew how *Chriſt* is crowned by his Saints by faith, and ſhall be crowned by them in glory, for all the good he hath done for them, as alſo how all crowns ſhall one day ſtoop to him, and be ſet upon his Head. This is ſhewed in the type, *Zech.* 6. 11, 14. and in the Antitype, *Revel.* 4. 10. *Chap.* 19. 12.

10. The *Ark* was over-laid with gold *within*, and *without*. To ſhew, that Chriſt was perfect in *inward* grace; and *outward* life; in ſpirit, and in righteouſneſs; *Joh.* 1. 12, 13, 14. 1 *Pet.* 2. 22.

11. The *Ark* was placed under the *Mercy-Seat*, to ſhew that Jeſus Chriſt, *as Redeemer*, brings and bears, as it were upon

upon his Shoulders the Mercy of God to us, even *in the body of his flesh, thorough death*; Exod. 25.21. Ephes. 4.23. Chap. 5. 1. 2.

12. When the *Ark* was removed far from the People, the godly went mourning after it; And when Christ is hid, or taken from us, *then we mourn in those days*; 2 Sam. 7. 2. Mark 2. 19, 20. Luke 5. 34. 35. Joh. 16.20,21,22.

13. All *Israel* had the *Ark* again, after their *Morning*-time was over: And Christ, after his People have sorrowed for him a while, will see them again, *and their hearts shall rejoyce*; John 16. 1, 2, 3. 20 21, 22.

By all these things, and many more, that might be mentioned, it is most evident, that the *Ark* of the Testimony was a type of Jesus Christ; and take notice a little of that which follows; namely, that the *Ark* at last arived to the place *most holy*; Heb. 9. 3. 4.

That this, after its *Wandrings*, for the *Ark* was made, first to wander like a Non-inhabitant, from place to place; *now* hither, and *then* thither, now in the hands of Enemies, and then abused by friends; yea, it was caused to *rove* from place to place, as that of which the World

World was weary. I need inſtance to you for proof hereof none other place, then the 5th, 6th, and 7th Chapters of the firſt Book of *Samuel*: And anſwerable to this, was our dear Lord Jeſus *poſted* backwards and forwards, hither and thither, by the force of the rage of his Enemies.

1. He was *hunted* into *Egypt* ſo ſoon as he was born; *Matt.* 2

2. Then he was driven to live in *Galilee*, the ſpace of many years.

3. Alſo when he ſhewed himſelf to *Iſrael*, They drove him ſometimes into the Wilderneſs, ſometimes into the Deſert, ſometimes into the Sea, and ſometimes into the Mountains, and ſtill in every of theſe places he was either *haunted*, or *hunted* by nevv Enemies.

And at laſt of all, the *Phariſees* plot for his life, *Judas* ſells him, the *Prieſts* buy him, *Peter* denies him, his *Enemies* mock, ſcourge, buffet, and much abuſe him. In fine, they get him condemned, and crucified, and buried; but at laſt God commanded, and took him *to his place*, even within the vail, and ſets him *to bear up* the *Mercy-ſeat*, where he is to this very day, being our *Ark* to ſave us, as *Noah*'s did him, as *Moſes* did him: Yea better

ter, as none but Chriſt doth ſave his own.

LXII. *Of the placing of the Ark in the Holieſt, or Inner Temple.*

1. THE *Ark* as we have ſaid, and as the Text declares, when carried to its reſt, was placed in the inner Temple, or in the moſt Holy Place, even under the *Wings of the Cherubims. And the Prieſts brought in the Ark of the Covenant of the Lord unto his place, to the Oracle of the houſe, unto the moſt holy place, even under the Wings of the Cherubims*; Exod. 26. 33. Chap. 39. 35. 1 King 8. 3. 2 Chron. 5. 7.

2. Before this, as was ſaid afore, the Ark was carried from place to place, and cauſed to dwell in a *Tent*, under *Curtains, as all our fathers did.* To ſhew that Chriſt, as we, was made for a time to wander in the World, in order to his being poſſeſt of glory; 2 *Sam.* 7. 1, 2, 6. *Heb.* 11. 9. *Jo.* 1. 10. *Chap.* 16. 28. *Chap.* 3. 13.

3. But now, when the Ark was brought into the Holieſt, 'tis ſaid to be *brought into its place.* This World then was not Chriſt his place, he was not *from beneath*

beneath, he came from his father's houſe; wherefore while here, he was not at his place, nor could, *until he aſcended up where he was before*; Joh. 8. 23. Chap. 16. 28. Chap. 6. 62. Chap. 3. 13.

4. Chriſt's proper place therefore is the Holieſt. His proper place, as *God*, as *Prieſt*, as *Prophet*, as *King*, and as the *Advocate* of his People. Here, with us, he has no more to do, in Perſon, as Mediator. *If he were on Earth, he ſhould not be a Prieſt, &c.* His place and work is now above *with his Father, and before the Angels*; Acts 5. 31. 1 Pet. 3. 22. Heb. 4. 14. Chap. 8. 4. Chap. 9. 24. 1 Joh. 2. 1, 2. Revel. 1. 1, 2.

5. 'Tis ſaid, the *Ark was brought to the Oracle of the Houſe*. *Solomon* was not content to ſay, it was brought into the *Holieſt*: but he ſaith, *his place was the Oracle*, the *holy Oracle*, that is, the place of *hearing*. For he, when he aſcended, had ſomewhat to ſay to *God* on the behalf of his People. *To the Oracle*, that is, to the place of *revealing*: For he alſo was there to receive, and from thence to *reveal* to his Church on Earth ſomething that could not be made manifeſt, but from this holy Oracle. There therefore he is with the two Tables of Teſtimony

in

in his heart, as perfectly kept; he alſo is there with the whole fulfiling of the *Ceremonial* Law in his ſide, ſhewing and pleading the perfection of his Righteouſneſs, and the Merit of his Blood with his Father, and to receive and to do us word, who believe in him, how well pleaſed the Father is, with what he has done in our behalf.

6. *In the moſt holy place.* By theſe words is ſhewed, whither alſo the Ark went, when it went to take up its reſt. And in that this Ark was a type of Chriſt in this, it is to ſhew or further manifeſt, that what Chriſt doth now in Heaven, he doth it before his Father's face. Yea, it intimates that that Chriſt even there makes his appeals to God, concerning the worth of what he did on Earth, *to God the Judge of all*, I ſay, whether he ought not for his ſufferings-ſake, to have granted to him his whole deſire, as Prieſt and Advocate for his People.

Wilt thou, ſaid *Feſtus* to *Paul*, *go up to Jeruſalem, and there, be judged of theſe things before me?* Acts 25. 9. Why, this our bleſſed Jeſus was willing when here, to go up to *Jeruſalem* to lle judged; and being *misjudged* of there, be made his appeal to God, and is now gone thither,

even

even into the *holy place*, even to him that is *Judge of all*, for *his* Verdict upon his doing; and whether the Souls for whom he became undertaker, to bring them to glory, have not by him a right to the Kingdom of Heaven.

7. *Under the Wings of the Cherubims.* This doth further confirm our Words; for having appealed from Earth to Heaven, as the *Ark* was set under the Wings of the Cherubims, so he in his interceeding with God, and in pleading his Merits for us, doth it in the presence and hearing of all the Angls of Heaven.

And thes much of the Ark of the Covenant, and of its antitype: We come next to speak of the *Mercy seat.*

LXIII. *Of the* Mercy-Seat, *and how it was placed in the holy Temple.*

THE *Mercy-seat*, was made in the Wilderness, but brought up by *Solomon*, after the Temple was builded, with the rest of the holy things; 2 *Chron.* 5.2,3,4,5 6,7,8,9.

The *Mercy-seat*, as I have shewed of the *Ark* was but *low*, *Two Cubits and a half*

half was the length, and a Cubit and a half the bredth thereof. But the height thereof, *was without measure.*

1. The length and bredth of the *Mercy-Seat* is the ſame with that of the *Ark:* perhaps to ſhew us that the length and bredth of the Mercy of God to his Elect, is the ſame with the length and bredth of the Merits of Chriſt; *Exod.* 25.10.17.

Therefore we are ſaid to be juſtified in him, bleſs'd in him, even according to the purpoſe which God purpoſed in him.

2. But in that the Mercy-Seat is *without meaſure*, as to height, it is to ſhew, that would God extend it, it is able to reach, even them that fall from Heaven, and to ſave all that ever lived on Earth, even all that are now in Hell. For there is, not only bredth enough for them that ſhall be ſaved, *but bread enough and to ſpare*; Luke 15. 17.

And thou ſhalt, ſays God, *put the Mercy-Seat above upon the Ark.* Thus he ſaid to *Moſes*, and this was the place which *David* aſſigned for it; *Exod.* 25.21. 1 *Chro.* 28. 11.

Now its being by God's Ordinance placed thus, doth teach us many things

1. That Mercie's foundation to us is Chriſt. The Mercy-Seat was ſet upon the

the Ark of the Teſtimony, *and there it reſted to us-ward.* Juſtice would not, could not have ſuffered us to have had any benefit by Mercy, had it not found an *Ark*, a Chriſt to reſt upon. *Deliver him*, ſaith God, *from going down into the Pet, I have found a ranſom*; Job 33. 24.

2. In that it was placed *above*, it doth ſhew alſo that Chriſt was of Mercies *ordaining*, a fruit of Mercy. Mercy is above, is the Ordainer; God is love, and ſent of love his Son to be the Saviour, and propitiation for our ſins; *Joh.* 3. 16. 1 *Joh.* 4. 10.

3. In that the *Mercy-Seat*, and *Ark*, was thus joyned together, it alſo ſhews, that without *Chriſt*, Mercy doth not act. Hence, when the Prieſt came of old to God for Mercy, he did uſe to come into the holy place with blood; yea, and did uſe to ſprinkle it upon the Mercy-Seat, and *before it ſeven times.* Take away the *Ark*, and the Mercy-Seat will fall, or come greatly down at leaſt: So take away Chriſt, and the *Flood-gate* of Mercy is let down, and the currant of Mercy ſtopt. This is true, for ſo ſoon as Chriſt ſhall leave off to Mediate, will come the Eternal Judgment.

4. Again, In that the *Mercy-Seat* was ſet

ſet above upon the *Ark*, it teacheth us to know, that Mercy can look down from Heaven, though the Law ſtands by, and looks on; but then it muſt be in Chriſt, as kept there, and fulfilled by him for us. The Law out of Chriſt is *terrible*, as a *Lion*, the Law in him is *meek* as a *Lamb*. The reaſon is, for that it finds in him enough to anſwer for all their faults, that come to *God* for Mercy by him. *Chriſt is the end of the Law for righteouſneſs*, and if that be true, the Law for that can look no further, whoever comes to *God* by him. The Law did uſe to ſentence terribly, until it was put into the Ark to be kept: But after it was ſaid *it is there to be kept*, we read not of it as afore; 1 *King.* 8. 9. 2 *Chro.* 5. 10. *Rom.* 10. 4.

5. Let them then that come to *God* for Mercy, be ſure to come to him by the *Ark*, Chriſt. For grace, as it deſcends to us from above the Mercy-Seat, ſo that Mercy-ſeat doth reſt upon the Ark. Wherefore ſinner, come thou for Mercy *that* way: For there, if thou meeteſt with the Law, it can do thee no harm: nor can Mercy, ſhouldſt thou elſewhere meet it, do thee good.

Come therefore and come boldly to the Throne of *Grace*, this *Mercy-ſeat*, thus

thus born up by the *Ark*, and *obtain mercy, and find grace to help in time of need*, Heb. 4. ult.

Wherefore the thus placing of things in the Holieſt, is admirable to behold in the Word of God. For that indeed is the Glaſs, by, and through which we muſt behold this glory of the Lord. Here we ſee the reaſon of things: Here we ſee how a juſt God can have to do, and that in a way of mercy, with one that has ſinned againſt him: It is becauſe the Law has been kept by the Lord Jeſus Chriſt. For as you ſee the Mercy-Seat ſtands upon the Ark of the Covenant, and there God acts in a way of grace towards us; *Exod.* 25.17,18,19,20,21,22.

LXIV. *Of the Living Waters of the Inner Temple.*

ALthough in the holy Relation of the Building of the Temple, no mention is made of theſe Waters, but only of the Mount on which, and the Materials with which the King did Build it: Yet it ſeems to me, that in that Mount, and there too, where the Temple was Built,

Built, there was a Spring of Living Water. This seems more than probable by *Ezek.* 47. 1. where he saith, *He brought me to the Door of the Houses and behold, Waters issued out from under the Threshold of the House Eastward, for the fore-front of the House stood towards the East, and the Waters came down from under, from the right side of the House, at the South side of the Altar.*

So again, Joel 3. 18. *And a Fountain shall come forth of the House of the Lord, and shall Water the Valley of Shittim.* Nor was the *Spring*, where-ever was the *first appearance* of these *holy* Waters, *but in the Sanctuary* which is the *holyest* of all (*Ezek.* 47. *v.* 12. where the *Mercy-seat* stood; which in *Revelations* is called, *The Throne of God, and of the Lamb*, Chap. 22. 1, 2.

This also is that which the Prophet *Zechariah* means, when he says, *Living Water shall go forth from* Jerusalem, *half of them toward the former* Sea, *and half of them toward the hinder* Sea, &c. Zech. 4. 8. They are said to go forth from *Jerusalem*, because they came down to the City from out of the Sanctuary which stood in *Jerusalem.*

This is that which in another place is called *a River of Water of Life*, because it

comes forth from the Throne, and becauſe it was at the head of it, as I ſuppoſe, uſed in and about Temple Worſhip. 'Twas with this, I think, that the Molten Sea and the Ten Lavers were filled, and in which the Prieſts waſhed their Hands and Feet when they went into the Temple to do ſervice; and that alſo in which they waſhed the Sacrifices before they offered them to God: Yea, I preſume, all the waſhings and rinſings about their Worſhip, was with this Water.

This Water is ſaid in *Ezekiel* and *Revelations*, to have the *Tree of Life* grow on the Banks of it, *Ezek.* 47 *Rev.* 22. and was a type *of the Word and Spirit of God*, by which, both Chriſt himſelf ſanctified himſelf, in order to his Worſhip, as high Prieſt: And alſo this Water is that which Heals all thoſe that ſhall be Saved; and by which, they being Sanctified thereby alſo, do all their works of Worſhip and Service acceptably, through Jeſus Chriſt our Lord.

This Water therefore is ſaid to go forth into the Sea, the World, and to Heal it's *Fiſh*, the *Sinners* therein: Yea, this is that Water of which Chriſt Jeſus our Lord ſaith, *Whoſoever ſhall drink thereof ſhall live for ever*, Ezek. 47. 8, 9,

LXV. *Of the Chains which were in the Oracle or inner Temple.*

AS there were *Chains* on the Pillars that ſtood before the Porch of the Temple, and in the firſt Houſe; ſo like unto them there was *Chains* in the *Holieſt*, here called the *Oracle*.

Theſe Chains were not Chains in ſhew, or as Carved on Wood, *&c.* but Chains *indeed*; and that of Gold: And they were prepared to make a partition *before the Oracle within*; 1 King. 6. 21. 2 *Chron.* 3. 16.

I told you before, that the Holieſt was called the *Oracle*, not becauſe in a ſtrict ſence, *the whole of it was ſo*, but becauſe ſuch anſwer of God was there, as was not in the *outward* Temple; but I think that the *Ark* and *Mercy-ſeat*, was *indeed* more ſpecially *that called the Oracle*; *for there will I meet with thee*, ſaith God, *and from above that will I commune with thee.* When *David* ſaid, *I liſt my Hands toward thy holy* Oracle; he meant not ſo much towards the Holieſt Houſe, as toward the *Mercy-ſeat that was therein.* Or, as

he ſaith in the Margin, *Toward the Oracle of the Sanctuary*, Pſal. 28. 2.

1. When therefore he ſaith *before the Oracle*, he means, Theſe *Chains* were put in the moſt Holy place, before the *Ark* and *Mercy-ſeat*, to give to *Aaron* and his Sons to underſtand, that an *Additional Glory was there:* For the *Ark* and *Mercy ſeat* were preferred before that holy Houſe it ſelf, even as Chriſt and the Grace of God is preferred before the higheſt Heavens. *The Lord is high above all Nations, and his Glory is above the Heavens*, Pſal. 113. 4.

So then, the *Partition* that was made in *this* Houſe *by theſe Chains*, theſe *Golden-Chains*, was not ſo much to divide the *holy* from the place *moſt holy*, as to ſhew that there is in the Holieſt Houſe, *that*, which is yet more worthy than it.

The Holieſt was a type of Heaven, but the *Ark* and *Mercy-ſeat* were a type of Chriſt, and of the Mercy of God to us by him, and I trow, any man will conclude, if he knows what he ſays, that the God and Chriſt of Heaven are more excellent, then the Houſe they dwell in. Hence *David* ſaid again, *Whom have I in Heaven but thee?* For thou art more Excellent than they, *Pſal.* 73. 25.

For

For though that which is called Heaven would ſerve ſome; yea, though God himſelf was out on't, yet none but the Gods of Heaven will ſatisfie a truly Gracious Man: 'Tis God that the Soul of *this* Man thirſteth for: 'Tis God that is *his exceeding Joy*, *Pſal.* 42. 2. *Pſal.* 63. 1. *Pſal.* 144. 6. *Pſal.* 17. *ult.* *Pſal.* 43. 4.

Theſe *Chains* then, as they made this Partition in the moſt holy Place, may teach us, that when we ſhall be glorified in Heaven, we ſhall yet, even then, and there, know that there will continue an infinite Diſproportion *between God and us*. The Golden Chains that are there, will then diſtinguiſh the *Creator* from the *Creature*.

For we, even we which ſhall be ſaved ſhall yet retain our own Nature, and ſhall ſtill continue *finite* beings; yea, and ſhall there alſo ſee a *diſproportion* between our Lord, *our Head*, and us; for though now we are, and alſo then ſhall be like him, as to his *Manhood*; yea, and ſhall be like him alſo, as being glorified with his glory; yet he ſhall tranſcend and go beyond us, as to Degree and Splendor, as far as ever the higheſt King on Earth did ſhine above the meaneſt Subject that dwelt in his Kingdom.

Chains have of old been made use of as notes of Distinction, to shew us who are bond men, and who free: Yea, they shall at the Day of Judgment be a note of Distinction of bad and good; even as here they will distinguish the Heavens from God, and the *Creature* from the *Creator*. 2 *Pet.* 2. 4. *Jude* 6. *Mat.* 22. 13.

True, *They* are Chains of *Sin* and *Wrath*, but *these* Chains of *Gold*; yet *these* Chains, even these also, will keep Creatures in their place, that the Creator may have his Glory, and receive those acknowledgments there from them, which is due unto his Majesty, *Rev.* 4. and *Chap.* 5. 11, 12, 13, 14.

LXVI. *Of the high Priest, and of his Office in the Inner Temple.*

WHen things were thus Ordained in the House *most Holy*, then went the high Priest in thither, according as he was appointed, to do his Office, which was to burn Incense in his Golden Censer, and to sprinkle with his Finger the blood of his Sscrifice, for the People upon and above the Mercy-seat. *Exo.* 30.

7, 8, 9, 10. *Levit.* 16. 11, 12, 13, 14.

Now for this ſpecial work of his, he had peculiar preparations.

1. He was to be waſhed in Water.

2. Then he was to put on his holy Garments.

3. After that he was to be Anointed with holy Oil.

4. Then an Offering was to be Offered for him, for the further fitting of him for his Office.

5. The Blood of this Sacrifice muſt be put, ſome of it, upon his right Ear, ſome on the Thumb of his right Hand, and ſome on the great Toe of his right Foot.

This done, ſome more of the Blood, with the Anointing Oil, muſt be ſprinkled upon him, and upon his Garment; for after this manner muſt he be Conſecrated to his work, as high Prieſt, *Exo.* 29. *Chap.*

His being waſhed in Water, was to ſhew the Purity of Chriſts Humanity.

His Curious Robes was a type of all the Perfections of Chriſts Righteouſneſs.

The holy Oil that was poured on his Head, was to ſhew how Chriſt was Anointed with the holy Ghoſt unto his work, as Prieſt.

The Sacrifice of his Conſecration was a type of that Offering Chriſt offered in

the Garden, when he mixed his Sweat with his own Blood, and Tears, and Cries, when *he prayed to him that was able to save him; and was heard in that he feared*; for with his Blood, as was *Aaron* with the Blood of the Bullock that was slain for him, was this Blessed One besmeared from Head to Foot, when *his Sweat, as great drops or clodders of Blood, fell down from his Head, and Face, and whole Body, to the ground.* Luk. 22. 44. Heb 10. 20.

When *Aaron* was thus prepared, then he Offered his Offering for the People, and carried the Blood within the Vail. *Levit.* 16. The which Christ Jesus also answered, when he offered his own Body without the Gate, and then carried his Blood into the Heavens, and sprinkled it before the Mercy-seat, *Heb.* 13. 11, 12. *Chap.* 9. 11, 12, 24.

For *Aaron* was a type of *Christ*; his *Offering*, a type of Christs Offering his *Body*; the *Blood* of the Sacrifice, a type of the *Blood* of Christ; his *Garments*, a type of Christ's *Righteousness*. the *Mercy-seat*, a type of the *Throne* of *Grace*; the *Incense*, a type of Christs *Praise*; and the *sprinkling* of the Blood of Christ upon the *Mercy-seat*, a type of Christ's *pleading*, the vertue

vertue of his Sufferings for us in the presence of God in Heaven.

Wherefore holy Brethren, partakers of the Heavenly Calling, consider the Apostle and high Priest of our Profession, Christ Jesus: And seeing we have a great high Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession; for we have not an high Priest which cannot be touched with the feeling of our Infirmities, but was in all points tempted as we are, yet without Sin. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need: For every high Priest taken from among men, is ordained for men, in things pertaining to God, that he may offer both Gifts and Sacrifices for sin, who can have Compassion on the Ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

This then is our high Priest; and this was made so, not after the Law of a Carnal Commandment, but after the Power of an Endless Life: For Aaron *and his Sons were made Priests without an Oath, but this with an Oath, by him that said unto him, The Lord* Sware, *and will not repent; Thou art a Priest for ever, after the Order of* Melchisedec.

By so much was Jesus made the surety of a better Testament; and they truly were many Priests, because they were not suffered to continue by reason of death; but this man because he continueth ever, hath an unchangeable Priest hood. Wherefore he is able to save them to the utmost that come to God by him seeing he ever-liveth to make intercession for them.

For such an High-Priest became us, who is Holy, Harmless, Undefiled, Separate from Sinners, and made higher than the Heavens; who needeth not daily, as those High-Priests, to offer up Sacrifice, first for his own Sins, and then for the Sins of the People; for this he did once, when he offered up himself. For the Law maketh men High-Priests which have Infirmities; but the word of an Oath which was since the Law, maketh the Son, who is consecrated for evermore.

Now of the things which we have spoken, this the sum; We have such an High-Priest who is set down on the right Hand of the Throne of the Majesty in the Heavens. A Minister of the Sanctuary, and of the New Tabernacle, which the Lord pitched and not man. For every High-Priest is ordained to offer Sacrifices, wherefore it is of necessity that this man have somewhat also to offer. For if he were on Earth, he

should

should not be a High Priest, seeing that there are Priests that offer Gifts according to the Law. Who serve unto the Example, and Shadow of Heavenly Things; as Moses *was admonished when he was about to make the Tabernacle: For see, saith he, that thou make all things according to the Pattern shewed to thee in the Mount.*

But Christ being come an High Priest of good things to come; by a greater and more perfect Tobernacle; that is to say, not of this Building; Neither by the blood of Bulls and Calves, but by his own Blood he entered in once into the Holy Place, having obtained Eternal Redemption for us. For if the Blood of Bulls and Goats, and Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh: How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your Consciences from dead works, to serve the living God.

For Christ is not entered into the Holy Places made with hands, which are the figures of the true: But into Heaven it self, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the High-Priest entered into the Holiest every year with the blood of

others,

others, for then must he often have suffered since the foundation of the World. But now once in the end of the World hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men, once to die; and after this the Judgement: So Christ was once offered to bear the sins of many: And to them that look for him, shall he appear the second time without sin, unto Salvation. Heb. 3. 1, 2. Chap. 4 14, 15. Chap. 5. 1. 2. Chap. 7. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. Chap. 8. 1, 2, 3, 4, 5. Chap. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.

LXVII. *Of the High-Priests going into the Holiest alone.*

AS it was the Priviledge of the High-Priest to go into the Holiest *alone*; so there was something of Mystery also; to which I shall speak a little: *There shall*, says God, *be no man in the Tabernacle of the Congregation, when* Aaron *goeth in to make an atonement in the Holy Place, until he comes out, and have made an atonement for himself, and for his Houshold,*

and

and for all the Congregation of Iſrael. *Lev.* 16. 17, *&c.*

The Reaſon is, For that Chriſt is Mediator alone; He trod the Wine-Preſs alone, and of the People there was none with him to help him there, *Iſa.* 63. 3. 1 *Tim.* 2. 5.

Of the People there was none to help him to bear his Croſs, or in the management of the firſt part of his Prieſtly Office: why then ſhould there be any to ſhare with him in his executing of the ſecond part thereof. Beſides, he that helps an interceſſor, muſt himſelf be innocent, or in favour, upon ſome grounds not depending of the worth of the interceſſion. But as to the Interceſſion of Chriſt, who can come in to help upon the account of ſuch Innocencie or Worth? Not the Higheſt Angel; for there is none ſuch but *One*, wherefore he muſt do that *alone*. Hence 'tis ſaid he went *in alone*, is there *alone*, and there interceeds *alone*. And this is manifeſt, not only in the Type, *Aaron*: But in the Antitype, Chriſt Jeſus, *Heb.* 6. 19, 20. *Chap.* 9. 7, 8, 9, 10, 11, 12, 23, 24.

I do not ſay that there is no man in Heaven but Jeſus Chriſt; but I ſay, he

is

is there to make interceſſion for us *alone*. Yea the Holy Text ſays more:

I go, ſaith Chriſt, *to prepare a place for you; and if I go and prepare a place for you; I will come again and take you to my ſelf, that where I am, there ye may be alſo*, John 14. 1, 2, 3, 4.

This Text ſeems to inſinuate that Chriſt is in the Holieſt, or higheſt Heavens *alone*; and that he there *alone* muſt be until he has finiſhed his work of Interceſſion: For not till then, he comes again to take us to himſelf.

Let us grant Chriſt the preheminency in this, as alſo in all other things; for he is Interceſſor for his Church, and makes it for them in the Holieſt *alone*. 'Tis ſaid he is the Light that no man can approach unto.

LXVIII. *Of the High Prieſts going in thither but once a year.*

AS the High Prieſt went into the Holieſt, when he thither went, *alone*: So to do that work, he went in thither but once a year. *Thou ſhalt not come at all times*, ſaid God to him, *into*

the

the Holy Place, within the Vail, before the Mercy-Seat, which is upon the Ark, that thou die not, Levit. 16. 2.

And as he was to go in thither but once a year, ſo not then neither, unleſs cloathed and adorned with his Aaronical Holy Robes. Then he was to be clothed, as I hinted before, with the Holy Robes, the Frontlet of Gold upon his Forehead, the Names of the twelve Tribes upon his Breaſt, and the Jingling Bells upon the Skirts of his Garment; nor would all this do, unleſs he went in thither with Blood, *Exod.* 28. *Levit.* 16.

Now this *once a year*, the Apoſtle taketh ſpecial notice of, and makes great uſe of it. *Once a year*, ſaith he, this High-Prieſt went in thither: *once a year*, that is, to ſhew that Chriſt ſhould *once in the end of the world*, go into Heaven it ſelf to make interceſſion there for us. For by this word, *year*, He ſhews the term and time of the world is meant, and by *once* in that year, he means, *once in the end of the World.*

Not, ſaith he, *that he ſhould offer himſelf often: as the High-Prieſt entered into the Holy Place every year with the Blood of others: for then muſt he often have ſuffered*

fered, ſince the foundation of the World. But now once in the end of the World. hath he appeared to put away ſin, by the Sacrifice of himſelf, Heb. 9.

And having thus *once* offered his Sacrifice without the Vail, he is now gone into the Holieſt to perfect his Work of Mediation for us: Not into the Holy Places made with Hands, which are the Figures of the True, but into Heaven it ſelf; *Now* to appear in the preſence of God for us

Now if our Lord Jeſus is gone indeed, *Now* to appear in the preſence of God for us: and if this *now* be the *once* a year, that the Type ſpeaks of: The *once in the end of the World*, as our Apoſtle ſaies; then it follows, that the People of God ſhould all ſtand waiting for his *Benediction*, that to them he ſhall bring with him, when he ſhall return from thence. Wherefore he adds, *Chriſt was once offered to bury the ſins of many, and to them that look* for him ſhall he appear the *ſecond time without ſin unto Salvation.*

This therefore ſhews us the greatneſs of the work that Chriſt has to do at the Right Hand of God, *for that he ſtays there ſo long*. He accompliſhed all the

firſt

first part of his Priesthood in less then forty Years, if you take in the making of his holy Garments and all; but about this second part thereof, he has been above in Heaven above sixteen hundred years, and yet has not done.

This therefore calls for Faith and Patience in Saints, and by this he also tries the World; so that they in *mocking* manner begin to say already, *Where is the promise of his coming?* (2 *Pet.* 3. 4.) But I say again, *We must look and wait.*

If the People waited for *Zacharias*, and wondered that he stayed so long, because he stayed in the holy place somewhat longer than they expected: No marvel, if the faith of the World about Christs coming, is fled and gone long ago; yea, and that the Children also are put to it to wait, since a Scripture little while doth prove so long: For that which the Apostle saith, *Yet a little while*, doth prove to some to be a *very long little*: John 16. Heb. 10. 37.

True, *Zacharias* had then to do with Angels, and that made him stay so long. O but Jesus is with God, before him, in his presence, talking with him, swallowed up in him, and with his Glory, and that's one cause he stayes so long. He is there also pleading his blood for his tempted Ones, and interceeding for all his Elect, and waits there till all his be fitted for, and ready to enter into Glory: I say, he is there, and there must be till then: And this is another reason why he doth stay the time we count so long.

And indeed 'tis a wonder to me, that Jesus Christ our Lord should once think, now he is there, of returning hither again, considering the ill treatment he met with here before. But what will not Love do! Surely he would never touch

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the ground again, had he not a People here that cannot be made perfect, but by his coming to them. He also is made Judge of *quick and dead*, and will get him Glory in the ruine of them that hate him.

His People are as himself to him, *Can a loving Husband abide to be always from a beloved Spouse?* Besides, as I said, He is to pay the Wicked off, for all their Wickedness, and that in that very plat, were they have committed it. Wherefore the day appointed for this is set, and he will, and shall come quickly to do it.

For however, the time may seem long to us, yet according to the reckoning of God, it is but a little while since he went into the holiest to intercede. *A thousand years with the Lord is but as one day*, and after this manner of counting he has not been gone yet full two days into the holiest. The *Lord is not slack concerning his Promise, as some men count slackness; he will come quickly, and will not tarry*, 2 Pet. 3. Heb. 10.37.

LXIX. *Of the* Cherubims, *and of their being placed over the Mercy-seat in the inner Temple.*

THere was also *Cherubims* in the most holy place, which were set on high above the *Mercy-seat*. See 1 *Kings* 6. 23, 24, 25, 26, 27, 28.

1. These are called by the Apostles, The Cherubims *of Glory covering the* Mercy-seat, Heb9. . 5.

2. These *Cherubims* were Figures of the Angels of God, as in other places we have proved.

3. 'Tis said these *Cherubims* were made of Image work, and that in such manner, as that they could

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as ſome think, move their Wings by Art: Wherefore 'tis ſaid they *ſtretched forth their Wings*; the Wings of the *Cherubims ſpread themſelves*; and that the *Cherubims ſpread forth their VWings over the place of the Ark, and the ſtaves thereof above*, 1 *Kings* 6. 27. 2 *Cor.* 3. 13. *Chap.* 5. 8.

4. I read alſo of theſe *Cherubims*, that they had Chariots and Wheels; by which is taught us how ready and willing the Angels are to fetch us when commanded, unto the *Paradice of God*; for theſe Chariots, were types of the *Boſoms of the Angels*; and theſe Wheels, of the quickneſs of their motion to come for us when ſent. *The Chariots of God are twenty thouſand, even thouſands of Angels: the Lord is among them, as in* Sinai, *in the holy place*, 1 Chron. 20. 28. Ezek. 16. 9, 15, 16, 18, 19. 28. 1 Kings 6. 27. Pſal. 68. 17. 2 Kings 2. 11. Dan. 9. 20.

5. What difference, if any, there is between *Cherubims* and *Seraphims*, into that I ſhall not now enquire; though I believe that there is a diverſe Order and Degrees of Angels in the Heavens, as there are Degrees and diverſe Orders among men in the World. But that theſe *Cherubims* were Figures of the holy Angels, their being thus placed in the holy Oracle, doth declare; for their Dwelling place is Heaven, though they, for our ſakes, are Converſant in the World; Heb. 1.

6. 'Tis ſaid, that theſe *Cherubims* in this holy place, *did ſtand upon their feet*. To ſhew.

1. That the Angels of Heaven are not fallen from their Station, as the other Angels are.

2. To ſhew alſo that they are always ready at Gods bidding, to run with ſwiftneſs to do his pleaſure.

3. To

3. To ſhew alſo that they ſhall continue in their Station, being therein confirmed by Jeſus Chriſt, *by whom all things conſiſt*; *Col.* 1.

4. 'Tis ſaid, *their faces were inward*, looking one to another, yet withal, ſomewhat *aſcending*, to ſhew that the Angels both behold, and wonder at the Myſteries of Grace, as 'tis diſplayed to *Us-ward*, from off the *Mercy-ſeat*. *The faces of the* Cherubims *ſhall look one to another*; *toward the Mercy-ſeat ſhall the faces of the* Cherubims *be*. Exod. 25. 20. 2 Chron. 3. 13. 1 Pet. 1. 12. Epheſ. 3. 10.

1. *Towards the mercy-ſeat*: They are deſirous to ſee it, and how from thence (I ſay) Mercy doth look towards us.

2. *They look one towards another*, to ſhew that they agree to Rejoyce in the Salvation of our Souls, *Luke* 15. 10.

3. They are ſaid to ſtand *above* the *mercy-ſeat* (perhaps) to ſhew that the Angels have not need of *thoſe* Acts of mercy and forgiveneſs as we have, who ſtand *below*, and are *Sinners*. They *ſtand above it*, they are Holy. I do not ſay, They have NO need that the goodneſs of God ſhould be extended to them, for 'tis by that they have been, and are preſerved; but they need not to be forgiven, for they have committed no Iniquity.

4. They ſtand there alſo *with Wings ſtretched out*, to ſhew how ready, if need be, the Angels are to come from Heaven to preach this Goſpel to the World; *Luke* 2. 9, 10, 11, 12, 13, 14.

5. 'Tis ſaid in *this*, their *thus* ſtanding, their *Wings* did reach from Wall to Wall; from one ſide of this holy Houſe, to the other, to ſhew, that *ALL the Angels* within the *boundaries* of the Heavens, with one conſent, and one mind, are ready to come

come down to help, and ſerve, and do for God's Elect at his command.

'Tis ſaid alſo that their Wings are ſtretched on high, to ſhew that they are ONLY delighted in thoſe Duties, which are enjoyned them by the *high and lofty One*, and not inclined, no not to ſerve the Saints in their Senſual or Fleſhly Deſigns. It may be alſo to ſhew that they are willing to take their Flight *from one end of Heaven, to the other*, to ſerve God and his Church for good; Matt. 13. 41. 49. Chap. 24. 31. Chap. 25. 31. 2 Theſ. 1. 7, 8.

LXX. *Of the Figures that were upon the Walls of the inner Temple.*

THE *Wall* of the *inner-Temple*, which was a type of Heaven, was, as I have already told you, Cieled with *Cedar* from the bottom to the top. Now by the Viſion of *Ezekiel*, it is ſaid, this Wall was Carved with *Cherubims* and *Palm-Trees*, *So that a Palm-Tree was between a Cherub and a Cherub; and every Cherub had two Faces: So that the Face of a man was toward the Palm-Tree on the one ſide, and the Face of a young Lyon toward the Palm-Tree on the other ſide. It was made thorow all the* Houſe *round about; from the ground to above the door, were the Cherubims and the Palm-Trees made*; Ezek. 41. 17, 8, 19, 20.

1. As to theſe Cherubims and Palm-Trees, I have already told you what I think them to be Figures of. The *Cherubims* are Figures of the *holy Angels*, and the *Palm-Trees* of *Upright Ones*. We therefore here are to Diſcourſe only of the placing of them in the Heavens.

2. Now

2. Now you see the *Palm-tree*, in the Holiest are placed *between a Cherub and a Cherub*, round about the House, which methinks should be to signifie, that the Saints shall not there live by Faith and Hope, as here, but in the immediate Enjoyment of God; for to be placed between the Cherubims, is to be placed where God dwells; for holy Writ says plainly, He dwells between the Cherubims, evne where, here 'tis said, these Psalm-Trees, or Upright Ones are placed; 1 *Sam.* 4. 4. 2. *King.* 19. 15. 1 *Chron.* 13. ft. *Psal.* 80. 1. *Isa.* 37. 16.

The Church on *Earth* is called God's House, and HE will dwell in it for ever; and Heaven it self is called God's House, and WE shall dwell in it for ever: and that between the Cherubins. This is more then Grace, this is Grace and Glory; Glory indeed.

3. To dwell between the Cherubims, may also be to shew that there we shall be *equal to the Angels*. Mark, Here's a *Palm-tree* and a *Cherub*. a *Palm tree* and a *Cherub*. Here we are a little lower, but *there* we shall not be a whit behind *the very Chief of them*. A *Palm-tree* and a *Cherub*, an *Upright One*, between the *Cherubs*, will then be round about the House: we shall be placed in the same rank, *neither can they die any more, for they are equal to the Angels*, Luke 20. 36.

4. The *Palm-trees* thus placed, may be also to shew us, that the Elect of God shall there take up the vacancies of the Fallen Angels; they for sin were cast down from the holy Heavens; and we by Grace shall be caught up thicher, and be placed between *a Cherub and a Cherub*. When I say their places, I do not mean the fickleness of that state, that they for want of Electing love did stand in while in Glory; for the Heavens, by the Blood of Christ, is

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now to us become *a purchased Possession*; wherefore, as we shall have their place in the Heavenly Kingdom, so by vertue of Redeeming Blood, we shall there abide, and go no more out, for by that means that Kingdom will stand to us *unshaken*; Heb. 9.12. Chap. 12. 22,23,24,28. Revel. 3. 12.

5. These *Palm-trees*, I say, seem to take their places, who for sin were cast from thence. The Elect therefore take that place in possession *but a better Crown*—for ever. Thus *Israel possessed that of the Canaanites*, and *David*, *Sauls* Kingdom; and *Mathias*, the place, the Apostle-ship of *Judas*, Acts 1. 20,21,22,23,24,25,26.

6. Nor were the Habitations which the Fallen Angels lost, excepting that which was excepted before, at all inferiour to theirs that stood; for their Captain and Prince is called *Son of the Morning*, for he was the Antitype there; *Isa.* 14. 12.

7. *Thus you see they were placed from the ground, up to above the door*; that is, from the lowest to the highest Angel there. For as there are *great* Saints and *small* ones in the Church on Earth, so there are Angels of divers Degrees in Heaven, some greater than some; but the smallest Saint, when he gets to Heaven, shall have an Angels Dignity, an Angels Place: from the *ground*, you find a *Palm-tree*, between a *Cherub* and a *Cherub*.

8. *And every Cherub had two Faces*, so here; but I read in chap. 10. that they had four Faces apiece, The first, was the Face of a *Cherubim*: The second: the Face of a *Man*: The third, the Face of a *Lyon* And the fourth, the Face of an *Eagle*.

9. They had two Faces a peices not to shew that they were of a double heart, *for their appearance and themselves was the same, and they went every one straight forward*; Ezek. 10. 22.

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These two faces then was to shew here the quick[ness] of their apprehension, and their terribleness to [ex]ecute the Mind of God. The *Face of a Man* [sig]nifies *them Masters of Reason*: The Face of [a] *Lyon, the terribleness of their presence*, 1 Cor. 13. 12 [Ju]dg. 13. 6.

In another place I read of their Wheels; yea that themselves, their whole bodies, their backs their hands, their wings, and their *Wheels, were full of Eyes round about*, Ezek. 1. 18. chap. 10, 12.

And this is to shew us how knowing and quick sighted they are in all Providences and dark dispensations, and how nimble in apprending the mischievous Designs of the Enemies of God's Church and so how able they are to *Undermine* them; and for as much also as they have the face of a Lyon we by that are shewed how full of power they are to kill and to destroy, when God says go forth and do so.

Now with these we must dwell, and co-habit a *Palm-Tree* and a *Cherub*; a *Palm-Tree* and a *Cherub*, must be *from the ground, to above, the door, round about the house*; *the Heavens*.

So that the Face of a Man *was toward the Palm Tree on the one side, and the face of a young Lyon toward the Palm-Tree on the other side.*

By these two Faces may be also shewed, that we in the Heavens shall have Glory sufficient to Familiarize us to the Angels. Their *Lyon-like* looks with which they used to fright the biggest Saint on Earth, as you have it, *Gen.* 32. 30. *Judg.* 13. 15, 22. shall then be recompanied with the familiar Looks of a Man. Then Angels and Men shall be fellows, and have to do with each as such.

Thus you see something of that little that I have found in the Temple of God.

FINIS.